

The Annals of the Saljuq Turks

Selections from al-Kāmil fī'l-Ta'rīkh of 'Izz al-Dīn Ibn al-Athīr

Translated and annotated by
D. S. Richards

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Contents

Introduction

The Author

The Literary Works of Ibn al-Athīr

The *Kāmil*

The Period of the Great Saljuqs and the Sources of the *Kāmil*

The Translation

THE ANNALS

The Year 420 [1029]

The Year 429 [1037–38]

The Year 430 [1038–39]

The Year 431 [1039–40]

The Year 432 [1040–41]

The Year 433 [1041–42]

The Year 434 [1042–43]

The Year 435 [1043–44]

The Year 436 [1044–45]

The Year 437 [1045–46]

The Year 438 [1046–47]

The Year 439 [1047–48]

The Year 440 [1048–49]

The Year 441 [1049–50]

The Year 442 [1050–51]

The Year 443 [1051–52]

The Year 444 [1052–53]

The Year 445 [1053–54]

The Year 446 [1054–55]

The Year 447 [1055–56]

The Year 448 [1056–57]

The Year 449 [1057–58]

The Year 450 [1058–59]

The Year 451 [1059–60]

The Year 452 [1060–61]

The Year 453 [1061]

The Year 454 [1062]

The Year 455 [1063]

The Year 456 [1063–64]

The Year 457 [1064–65]

The Year 458 [1065–66]

The Year 459 [1066–67]

The Year 460 [1067–68]

The Year 461 [1068–69]
The Year 462 [1069–70]
The Year 463 [1070–71]
The Year 464 [1071–72]
The Year 465 [1072–73]
The Year 466 [1073–74]
The Year 467 [1074–75]
The Year 468 [1075–76]
The Year 469 [1076–77]
The Year 470 [1077–78]
The Year 471 [1078–79]
The Year 472 [1079–80]
The Year 473 [1080–81]
The Year 474 [1081–82]
The Year 475 [1082–83]
The Year 476 [1083–84]
The Year 477 [1084–85]
The Year 478 [1085–86]
The Year 479 [1086–87]
The Year 480 [1087–88]
The Year 481 [1088–89]
The Year 482 [1089–90]
The Year 483 [1090–91]
The Year 484 [1091–92]
The Year 485 [1092–93]
The Year 486 [1093–94]
The Year 487 [1094–95]
The Year 488 [1095]
The Year 489 [1096]
The Year 490 [1096–97]

Bibliographical References

Index

Introduction

The Author

The historian and scholar of Prophetic Tradition (*Ḥadīth*), whom we know by his family name, Ibn al-Athīr, lived in momentous times. His early manhood had seen the growth and the major successes of the Muslim moral, political and military response to the Crusades in Greater Syria and Mesopotamia (*al-Jazīra*) and he lived into the first few decades of the thirteenth century A.D., long enough, for sure, to hear vivid evidence of and to fear, even if he did not experience directly, the dreadful destruction caused by the first Mongol incursion into the central lands of Islam.

‘Izz al-Dīn Abū’l-Ḥasan ‘Alī (to give him his full personal name) was born in the town of Jazīrat Ibn ‘Umar (the modern Cizre) on the Tigris north of Mosul on 4 Jumādā I 555/13 May 1160. His family was of some local standing. They owned lands in the Mosul area and had some trading interests. His father Muḥammad served the ruling Zangid dynasty as a local official. Whether Ibn al-Athīr himself ever had any employment, official government employment or otherwise, is not known, but his two brothers, apart from their activities in the fields of religious and literary studies, did follow their father’s footsteps as government servants. His elder brother, Majd al-Dīn Mubārak (born 544/1149, died 606/1210) served as a Zangid official (both he and his father were sources of information for Ibn al-Athīr when the latter came to write his monograph on the dynasty) and he was also the author of philological and religious works. The third and youngest son, Ḍiyā’ al-Dīn Naṣr Allāh (born 558/1163, died 637/1239) had a more brilliant, though chequered, political career, serving Saladin late in his reign and becoming vizier of Saladin’s son, al-Afdal ‘Alī. Apart from his professional correspondence, which was preserved as a guide to good style, Ḍiyā’ al-Dīn wrote several noteworthy books on literary criticism.¹

The middle brother, our author, studied in his home town and in nearby Mosul. From scattered comments in his own writings we know of his whereabouts from time to time, but this information does not add up to a coherent picture of his formative, or his mature, years. He went on Pilgrimage to Mecca in 576/1181, and returned via Baghdad where he studied further. He was back in Mosul by 581/1185–86 when Saladin besieged the city for the second time. After the great military successes of Saladin that led to the reconquest of Jerusalem, Ibn al-Athīr spent some time in Syria. During 584/1188–89 he was present at Saladin’s sieges of Krak des Chevaliers and Bourzey, and we find him in Damascus in 590/1194 undergoing a siege that was the result of an internal Ayyubid dispute. Although he mentions that he was again in Mosul in 622/1225, the well-known historical biographer Ibn Khallikan met him in Aleppo in 626/1229 and described him as being “perfect in accomplishments, of generous character and very modest.” In his later years he enjoyed the patronage of the Atabeg of Aleppo Shihāb al-Dīn Ṭughril and also that of Badr al-Dīn Lu’lu’, the former emir of the Zangids who had taken over power in Mosul. It was in Mosul that Ibn al-Athīr died during the month of Sha‘bān 630/June 1233, aged seventy-three.

The Literary Works of Ibn al-Athīr

The major work for which Ibn al-Athīr is best known in modern times is his large-scale chronicle of Islamic history. He gave it the title *al-Kāmil fī'l-Ta'rikh*, which one may translate as *The Perfect* or *The Complete [Work] of History*. This is the work from which the present translation has been made. A fuller description of it will be given below. It was, however, not the only literary production of Ibn al-Athīr.

His studies as an *ʿālim*, a scholar of Islamic religious sciences, resulted in a biographical dictionary of the Companions of Muḥammad who were transmitters of Prophetic Tradition (*al-Ḥadīth*), to which he gave the somewhat fanciful title *The Lions of the Thicket concerning Knowledge of the Companions* (*Usd al-Ghāba fī Ma'rifat al-Ṣaḥāba*). This work is a compilation from earlier authorities between whose works there were discrepancies. The names of the Companions are arranged in alphabetical order and *sigla* indicate in which of the earlier authorities the names appear. The author's introduction has some rather conventional explanations of his original plan to write such a dictionary, how unspecified obstacles prevented him and how scholars encouraged him during his visit to Jerusalem to make a start. The final revision was carried out back home in Mosul.²

Another work of his is the reference book containing identifications and explanations of relative adjectives, the so-called *nisbas*. The title is *al-Lubāb fī Tahdhīb al-Ansāb* and it is what the *Encyclopaedia of Islam* calls a "successful, improved" version of the well-known dictionary of *nisbas* by al-Samʿānī. Ibn al-Athīr's work was the basis for the later and shorter version made by al-Suyūṭī.³

The only other strictly historical work which he produced was the monograph on the dynasty with which his family had been closely identified, that of the Zangids. This was the dynasty effectively founded by the Saljuq general and provincial administrator, Zangī, although, as will be seen in this present volume, Ibn al-Athīr traces their fortunes back to Zangī's father, Āqsunqur, who had served the Sultan Malikshāh. This monograph, entitled *al-Ta'rikh al-Bāhir fī al-Dawla al-Aṭābakiyya*⁴ (*The Resplendent History of the Atabeg Dynasty*) has a close and rather complicated relationship with Ibn al-Athīr's larger chronicle. The monograph was written between the dates 609 and 615 A.H., that is between 1212 and 1218 A.D. This was after the completion of a first version of the larger chronicle, to which the title *al-Mustaṣṣā fī'l-Ta'rikh* was originally given, a title one might translate as *History Closely Examined*. The *Ta'rikh al-Bāhir* contains cross references to the work under that name, and subsequently the larger chronicle, revised and re-named after 1218, itself refers the reader to the existing monograph. The *Ta'rikh al-Bāhir* is a work written to honour the Zangid dynasty and reveals most strongly the author's partiality or sense of obligation. As a work of history it is markedly selective in the presentation of material, what it emphasises and what it omits.⁵ Indeed, in all Ibn al-Athīr's writings that concern the relations of the Ayyubids and the Zangids in the period of the Crusades Sir Hamilton Gibb criticized him for manipulation of his sources, lack of accuracy and prejudice.⁶ Whether certain implications that arise from the ordering of some material are always deliberately intended or whether they are sometimes the result of an awkward handling and abbreviating of his sources remains an open question.

The *Kāmil* is a chronicle of the Islamic world, which starts from the Creation and has sections on Persian and Roman history and also history derived from the Hebraic tradition, before arriving at the mission of the Prophet Muḥammad. It then continues in annalistic fashion up to the year 630/1233, just a couple of years before the historian's death. For all the years covered by the chronicle of al-Ṭabarī, which ended at the year 302/915, that historian is Ibn al-Athīr's principal source,⁷ although in his introduction he claims that he was able to supplement it from other chroniclers whom he does not name. Indeed, the main modern criticism of Ibn al-Athīr is that in the body of his text he rarely indicates his sources. In some cases over the whole range of years covered it is possible to compare the *Kāmil* with certain extant historical works and form a notion of the likely sources and the use that was made of them. However, one must always be aware of the possibility that Ibn al-Athīr had only indirect access to certain works through some intermediary text.

It has already been mentioned that Ibn al-Athīr revised, re-named and continued his chronicle after the completion of his shorter monograph on the Zangid dynasty. An attempt to disentangle the progress of the composition from internal evidence and from the surviving manuscripts has been made by the present translator and will not be repeated here.⁸ In the same study some of the historian's methods, aims and attitudes were examined, and in that connection the author's unusually extended introduction is of especial interest.⁹ Like many a mediaeval chronicler, Ibn al-Athīr held that God was an active agent in the affairs of men through the working-out of His divinely ordained plan. This belief sits awkwardly with another commonly held notion, namely that history provides a store of *exempla*, moral and practical examples fit both to be imitated and avoided, and that by studying these a person's conduct can be improved. This is illustrated by an anecdote in the *Kāmil*,¹⁰ in which Maḥmūd of Ghazna, having taken advantage of the rather naive policy of the Buyid Majd al-Dawla of Rayy, asks him whether he has read the *Shāh-nāme*, "the history of the Persians", or the *History* of al-Ṭabarī, "the history of the Muslims", because he has not acted as though he had.

It is the old dilemma, where is the power to choose and where is moral responsibility if one's actions are fore-ordained? Where too is reasoned historical explanation if all that the historian can say is "This happened so that God's decree might be fulfilled"? In fact, Ibn al-Athīr not infrequently starts a paragraph with something that literally means "The reason for this was that etc." (*kān al-sabab fī dhālika anna ...*), but he does not then attempt an analytical explanation of events but merely gives a chronological exposition. The translation just given has been generally avoided and replaced with "This came about as follows", or something similar.

Ibn al-Athīr has been greatly praised for the comprehensiveness of his treatment of Islamic history, for his judicious choice of material (even though being criticized for failure to identify his sources), for his clarity of exposition and for certain rare historical insights, his taking a wider view of historical processes, for example, the "global" threat of the Franks to the interests of Islam in Spain, Sicily and the Levant. This last aspect has perhaps been a little over-exaggerated. He was certainly not the first to make the particular point about the widespread Frankish threat, which one finds already in the little tract of al-Sulamī on the Jihād,¹¹ written in the early twelfth century A.D. The fact that Ibn al-Athīr also ignores the strict limits of an annalistic form, although that year-by-year progression is the basic structure of his work, is also mentioned in his special praise. Although no doubt admirable for the sake of a

smoother narrative, elements of a more extended, topical approach are found in earlier historians and cannot be considered some special merit of Ibn al-Athīr.

The Period of the Great Saljuqs and the Sources of the *Kāmil*

Those parts of the *Kāmil* that are translated in this volume cover the period of Islamic history during which the Saljuq state, that is the loose political structure dominated by Turks of the Oghuz tribal grouping under the leadership of the Saljuq family, rose with the Sultans Tughril Beg and Alp Arslān, and developed to its fullest extent in the reign of Sultan Malikshāh, guided by the powerful presence of the Vizier Nizām al-Mulk. The death of the last two figures in the same year, 485/1092, and the succession dispute and the bids for local autonomy in the few years immediately following create a natural break, which happens to coincide more or less with the end of the fifth century A.H., that is, the eleventh century A.D. The following century is characterized by greater complexity, more diffuse and competing power structures and, as one may perhaps maintain, a steady decline in the power and significance of the Saljuq state. At the same time, what has been called 'a natural break' also coincides with the appearance on the Middle Eastern scene of the Crusaders. Although as an historical phenomenon the *gesta Francorum* in the Levant may not have been of over-riding importance for the Islamic world as a whole, the struggle with the Crusaders from the end of the fifth/eleventh century onwards gave the historian Ibn al-Athīr a new focus for his narrative, which certainly rivals the record of events in the Saljuq world at large. One may hope that a later volume will pursue his narrative into the sixth/twelfth century.

When Ibn al-Athīr was born, the rump of the Saljuq state was still in existence and the last sultan, Tughril III, was not to meet his death until 590/1194. However, the earlier Saljuq history of this volume was well beyond any first-hand experience of our author. He obviously relied on written sources, and the question is which. It is worth noting that the period itself produced little dynastic historiography, to which the ruling Turkish elite might give its patronage. The one exception is the *History of Kirmān*, written in Persian by Muḥammad ibn Ibrahim, which celebrates the separate branch of the family which ruled in that region. Even the famous *Siyāsat-nāme* or *Book of Policy* by the Vizier Nizām al-Mulk gives little evidence of contemporary history alongside its prescriptive advice, and takes many of its historical examples from previous regimes.

To attempt to trace the sources used by Ibn al-Athīr for the first two centuries of Saljuq history is to wander into a fog of surmise and supposition. Claude Cahen published a valuable article dealing with the sources for the Saljuq period in general,¹² but uncertainties inevitably remain. For the semi-legendary and the early history of the dynasty, a prime source was the *Malik-nāme*, which, we are told, was written for the Sultan Alp Arslān from information supplied by an aged Turkish emir, Inānj Beg. Ibn al-Athīr undoubtedly relies on this work (whether directly or indirectly cannot really be known) for his composite account given under the year 430 A.H. Ibn al-Athīr and the author of the first section of the *Zubdat al-Tawārīkh* (possibly an 'Alī ibn Nāṣir al-Ḥusaynī) are assumed by Cahen to have used the *Malik-nāme* in an Arabic version, since the late thirteenth-century historian Abū'l-Faraj Bar Hebraeus describes it as 'a certain Persian book,' and Cahen consistently argues, rightly or wrongly, that Ibn al-Athīr had no Persian. One may wonder, however, about the significance of the

fact that Mirkhwond, the fifteenth-century historian, who was the first who wrote in Persian to make extensive use of the *Malik-nāme*, refers to its author as *nāẓim-e kitāb-e Malik-nāme* (compiler [?] of the book *Malik-nāme*), and as *mutarjim-e kitāb-e Malik-nāme*, that is, its 'translator'.¹³ Does this mean that the work was at that time only available in the Arabic version assumed to have been used by such as Ibn al-Athīr, and that Mirkhwond was having to put it back into Persian? Or may one understand that Mirkhwond was quoting from the Persian translation of a book that was actually originally in Arabic?¹⁴

For the continuation of Saljuq history up to the year 480/1087 a source of prime importance is the history of Ghars al-Ni'ma Muḥammad ibn Hilal al-Šābī, who died at the end of the Hijrī year 480, that is, in January–February 1088. He was the last member of the Šābī family, whose successive chronicles had begun in the Buyid period. In fact, very little of this important series of histories survives in original form. Ghars al-Ni'ma's work, which picked up that of his father Hilal from the beginning of the year 448/1056, survives quite substantially in the later chronicle of Sibṭ Ibn al-jawzī (i.e. Yūsuf ibn Qizoghlu, born 582/1186, died 654/1257, known as 'the grandson of Ibn al-Jawzī'), which is entitled *Mir'āt al-Zamān fī Ta'riḫ al-A'yān* (*The Mirror of Time concerning the History of Eminent Men*).¹⁵ It is a moot point whether Ibn al-Athīr had direct access to Ghars al-Ni'ma's work or whether he utilised it through the medium of the *Kitāb al-Muntaẓam* of Ibn al-jawzī (born 510/1116, died 597/1201), whose text has much in common with what remains accessible of Ghars al-Ni'ma. It is of course quite clear that Ibn al-Athīr was aware of Ibn al-Jawzī's writing because he names him among the rare acknowledgments that he makes.¹⁶ For the purposes of comparing or clarifying Ibn al-Athīr's narrative this present translation will make much use of both these histories, the *Kitāb al-Muntaẓam* and the *Mir'āt al-Zamān*, in its notes. Ali Sevim's edition of the latter work was a partial one and on a few occasion therefore the passages adduced will be taken from manuscript.

Both Ghars al-Ni'ma and Ibn al-jawzī manifest a point of view that is largely Iraqi-and Baghdad-centred. Information over a wider sphere may have been available to Ibn al-Athīr from another lost work, the *Mashārib al-Tajārib* of Ibn Funduq al-Bayhaqī (died in 565/1169), who wrote in Arabic although he was from Khurasan where that language was falling out of use. Once again it is possible that Ibn al-Athīr knew the *Mashārib al-Tajārib* only through an intermediary, who also wrote a continuation of the work, as Ibn al-Athīr, through an error, one assumes, attributes to Ibn Funduq an account of events in Khwarizm which cover the period 568–595/1172–1198.

When discussing the historiography of the Saljuq period Claude Cahen commented on the central position held by the *Kāmil* of Ibn al-Athīr. It is worth quoting his words, noting the touch of ruefulness in them: 'We have been brought back time after time to Ibn al-Athīr. The intelligent way in which this author recasts his sources, which he rarely names, makes it difficult to assess the precise value of his information ... no author has gathered such a wide documentation ...'¹⁷ A translator (into Russian) of passages from the *Kāmil* concerned with the history of Azerbaijan, only a few of which are relevant to this present volume, has some harsh comments to make about Ibn al-Athīr: '[He] yields to his predecessors in both literary crafting and exposition of historical material; his style and language often suffer from major unevennesses, obscurities, unnecessary repetitions and even gross errors.' The same translator does add: 'However, despite these negative aspects it is difficult for the historian of the Near East to do without Ibn al-Athīr's work ...'¹⁸ These words may be compared with the

qualified praise given to the total work by Franz Rosenthal: 'On the whole, the *Kāmil*, informative as it is, is not very reliable, but it remains a great and remarkable achievement.'¹⁹

The Translation

The full chronicle of the *Kāmil* was first edited by C.J. Thornberg as *Ibn-el-Athiri Chronicon quod Perfectissimum Inscribitur* at Leiden, 1851–1876. That was followed by a Cairo edition in 1303/1886. In the years 1965–1967 the Thornberg edition was re-set and reprinted, with Thornberg's original *apparatus criticus* in Latin and with some additional notes, by the Dar al-ṣādir publishing house in Beirut. For convenience and for ease of access this is the edition presently used. The translation indicates within square brackets the corresponding page of the appropriate volume of the Arabic text (either volume 9 or 10).

Sections that deal with events and personalities that lie outside the area influenced by the Saljuq Turks have been omitted, hopefully with appropriate sensitivity. Where there is an omission it has been clearly marked in the text and a brief description of the missing material given in a footnote.

The hope is that this translation will serve several aims. It will allow students of Islamic history who have no Arabic to taste in some degree this important and comprehensive source for knowledge of the Saljuq world. Those who have access to Arabic may, according to the degree of their expertise in the language, welcome the support this translation gives to attain their own appreciation and exploitation of this text. It is also hoped that the translation of parallel and illustrative material from other Arabic histories will be found particularly useful.

Ibn al-Athīr's language is rather sober and straightforward, perhaps at times even pedestrian. To the relief of the translator there are none of the verbal pyrotechnics and little of the striking imagery that one finds in the writing of his younger contemporary, 'Imād al-Dīn al-Isfahānī. However that may be, no English translation of Ibn al-Athīr's Arabic prose can hope to remain faithful to the syntax and rhythms of the original and at the same time be in any way acceptable to the reader. A literal and over-faithful 'crib' of the old-fashioned variety would be completely intolerable and hardly comprehensible. However, since it is not the aim to produce such a 'crib' but to produce something that is as easy and as pleasant to read as possible (while, of course, remaining true to the basic sense and spirit of the original), I have allowed myself liberties. I have changed much of the sentence structure to allow the narrative to proceed, syntactically speaking, with a good deal of subordination, rather than with the relentless paratactical structures so typical of Arabic.

Another problem concerns the many technical terms for a multitude of things, such as offices and institutions. I have chosen often to use terms from English, feeling that it is unsatisfactory to employ a stream of transliterated words. Naturally one is aware that certain English terms may themselves be unsatisfactory because they are so loaded with meaning from another culture and another time. The prime example of that is the decision, for sheer convenience's sake, to translate *iqṭā'* as 'fief.' It is hoped that any student of Islamic history with prior understanding of the history and nature of the indigenous institution will read 'fief,' wherever it occurs, with all appropriate mental reservations, and that similar adjustments of understanding will be made when necessary.

There is still, of course, the problem of transliteration for names of people and places. It must be admitted that in general a precise and scholarly transliteration is lost on readers who do not have Arabic and is mostly unnecessary for those that do. If time-honoured English versions of words exist, in other words, if they are found in good dictionaries, I have used them. I have taken this so far as to write 'cadi' rather than *qāḍī*. This also has the merit of allowing one to avoid 'judge.' Otherwise, the practice of this volume is to avoid all diacritical points and macrons in the main text and in substantial translated passages in the footnotes, apart from the undifferentiated indication of a letter 'ayn or a hamza by a simple superscript comma, but not at the beginning or the end of a word, however. On the other hand, a fuller transliteration will be employed in the generality of footnotes. This is a compromise that will probably please no-one.

Ibn in Arabic means 'son,' and it will often be found preceding a personal name, in which case a genitive relationship is to be understood, so that *ibn Aḥmad* means 'the son of Aḥmad.' On occasions it has been judged more elegant and appropriate to translate such a phrase. When a long string is met with (i.e. *ibn X ibn Y ...* etc.), indicating a genealogy, it is left untranslated. In the footnotes *ibn* has often been abbreviated to 'b.' The plural of *ibn* is *banū*, which may be found before the name of an eponymous ancestor or founder, denoting a tribal group or a dynasty. Another element in a person's name is the *kunya*, which is formed from *Abū*, meaning 'Father of ...,' and, in theory, at least, the personal name of the first-born son, e.g. *Abū Muḥammad*. The *Abū* element is in Arabic subject to declension, but I have disregarded this and written, for example, *Ibn Abu Hashim* (the son of Abu Hashim), rather than the strict *Ibn Abi Hashim*. Note also the Arabic relative adjective (*nisba*), ending in a long 'i', which denotes a relationship or connection of some kind. Thus, for example, 'Baghdadi' means 'of Baghdad', 'Baghdadian' in a range of possible senses (such as 'born in Baghdad', 'whose family came from Baghdad', or 'resident in Baghdad' and so forth), and 'Mu'tazili' denotes adherence to the particular religious and philosophical beliefs of the Mu'tazila.

All the original dates, expressed, of course, in the Muslim Hijrī calendar, have been converted using the tables published by Freeman-Grenville.²⁰ Owing to the uncertain length of the lunar months every converted date is subject to a few days' error, either forwards or backwards. A date is only precise when the day of the week is also specified, and the converted A.D. date is found to fall on that same day of the week. Sometimes, when that match is not made, it may be necessary to adjust the basic mathematical equivalent produced by the tables to ensure that the day of the week coincides. If such an adjustment has been required in any case, this will be indicated by an 'equals' sign (=) immediately following the particular day. In the main text and in sizeable passages translated in the footnotes the equivalent A.D. dates are given in square brackets, while in the bulk of the footnotes a Hijrī date is given first, followed by the A.D. date after an oblique slash.

1 For Majd al-Dīn and Ḍiyā' al-Dīn, their lives and works and further references, see *EL*, 2nd ed., vol. iii, 723–725.

2 See 'Izz al-Dīn Ibn al-Athīr, *Usd al-Ghāba* etc., Cairo, 1285–7 A.H., i, 4 ff. There are three modern editions: i) ed. Muḥammad Ibrāhīm Bannā et al., Dār al-Sha'b, Cairo, 1970–3, ii) ed. A. M. Mu'awwad et al., Dār al-Kutub al-'Ilmiyya, Beirut, 1994, iii) ed. Khalil Shihā, Beirut, 1997.

3 *al-Lubāb* etc., ed. Cairo, 1356–69 A.H., 3 vols; partial ed. F. Wüstenfeld, Göttingen, 1835.

- See *EI*, 2nd ed., vol. iii, 724, and for the later version, al-Suyūṭī, *Lubb al-Lubāb*, ed. P. J. Veth, Brill, Leiden, 1851.
- 4 Ed. by A. A. Tolaymat, Cairo, 1962. There is an earlier edition with French translation, *Histoire des Atabecs de Mosul*, in *Recueil des Historiens des Croisades, historiens orientaux*, vol. ii, Paris 1876.
 - 5 A preliminary study of the two historical works will be found in D. S. Richards, "Some consideration of Ibn al-Athīr's *al-Ta'rikh al-Bāhīr* and its relationship to the *Kāmil*," in *Actas XVI Congreso UEA*, eds C. Vazquez de Benito & M. A. Manzano Rodriguez, Salamanca, 1995, 443–6.
 - 6 H. A. R. Gibb, "The Arabic Sources for the Life of Saladin," *Speculum*, 1960, 58–72; "Notes on the Arabic Materials for the History of the Early Crusades," *BSOAS*, vii, 1935, 739–54. See also the preface and various footnotes in Sir Hamilton Gibb, *The Life of Saladin*, Oxford, 1973.
 - 7 For a study of the two historians, see C. Brockelmann, *Das Verhältnis von Ibn-el-Athirs Kamil fī-t Tarikh zu Tabaris Ahbār ar-rusul wal-muluk*, Strasburg, 1890.
 - 8 See D. S. Richards, "Ibn al-Athīr and the later parts of the *Kāmil*: a study of aims and methods," in D. O. Morgan ed., *Medieval Historical Writing in the Christian and Islamic Worlds*, London, 1982, 76–108.
 - 9 Extracts from this introduction have been translated in *Muslim Historiography*, 298–300.
 - 10 *al-Kāmil*, vol. ix, 371–2.
 - 11 Selections published in E. Sivan, "Genèse de la Contre-Croisade, un traité damasquin du début du XIIe siècle," *JA*, 1966, 197–224.
 - 12 Claude Cahen, "The Historiography of the Seljuqid Period," in *Historians of the Middle East*, 59–78.
 - 13 See Mirkhwond, *Rawḍat al-Ṣafā*, ed. Sabuhi, Tehran 1338–9 A.H., iv, 235, 258. Of the two occurrences of the book's title on page 258 one appears as *Malik-Nāṣir*, a misreading or a misprint.
 - 14 For the problems concerning, and the importance of, this source, see Cahen, "Le Malik-Nameh et l'Histoire des Origines Seljukides," *Oriens*, ii, 1949, 31–65.
 - 15 The appropriate section of this work, covering the years 448–80/1056–86, has been edited by Ali Sevīm, Ankara, 1968.
 - 16 See *Kāmil*, xi, 333.
 - 17 Cahen, in *Historians of the Middle East*, 72.
 - 18 *Materialy po istorii Azerbaidzhana iz Tarikh-al-Kamil Ibn-al-Asira*, Baku, 1940, 7–8.
 - 19 *Muslim Historiography*, 147.
 - 20 G. S. P. Freeman-Grenville, *The Muslim and Christian Calendars being tables for the conversion of Muslim and Christian dates from the Hijra to the year A.D. 2000*, O.U.P., 1963.

The Annals

[Vol. 9]
The Year 420 [1029]

[377]

ACCOUNT OF HOW YAMIN AL-DAWLA AND THEN HIS SON AFTER HIM
TREATED THE OGHUZ

In this year Yamin al-Dawla¹ dealt severely with the Oghuz Turks and scattered them throughout his lands, because they had caused trouble there. These were the followers of Arslan ibn Saljuq the Turk,² who had been in the desert around Bukhara. When Yamin al-Dawla crossed the river [Oxus] to march on Bukhara, Alitegin,³ lord of that place, fled, as we shall relate, and Arslan ibn Saljuq presented himself before Yamin al-Dawla who arrested and imprisoned him in the land of India. He made a night attack on Arslan's tents and slew many of his followers, but a large number of them survived and fled from him, coming to Khurasan, where this year they caused disturbances and indulged in pillage. Yamin al-Dawla sent against them [378] an army which took them captive or expelled them from Khurasan. The tribesmen of two thousand tents departed and went off to Isfahan.

Yamin al-Dawla wrote to Ala al-Dawla,⁴ instructing him to send back either them or their heads. The latter ordered his deputy to prepare a feast and invite them, then kill them. He duly sent to inform them that he wished to record their names so that he could enlist them, but he positioned his Daylamis in ambush in the gardens. They attended in great numbers, but a Turkish mamluke of Ala al-Dawla met them and apprised them of the situation, so they withdrew. The deputy of Ala al-Dawla tried to prevent their withdrawal, but they would have none of that. A commander of the Daylamis, himself a Daylami, attacked one of them, so this Turk shot him dead with an arrow. This caused a great commotion. The Daylamis turned out and were joined by the townsfolk. In the ensuing battle, they drove off the Turks, who struck their tents and departed, plundering every village they passed, until they eventually came to Wahsudan⁵ in Azerbaijan. He received them obligingly and saw to their wants.

More remained in Khurasan than had gone to Isfahan. These moved to Mount Balkhan,⁶ near which is ancient Khwarizm. Many of them came down from the mountain into the [neighbouring] regions, where they plundered and wreaked havoc and murder. Then Mahmud ibn Sabuktegin despatched Arslan the Chamberlain,⁷ the emir of Tus, against them. He marched to meet them and then for about two years was in continuous pursuit of them with large bodies of troops. On account of them Mahmud was compelled to make an expedition to Khurasan. He chased them from Nishapur to Dihistan, but when they went to Jurjan, he broke off his pursuit and placed his son, Mas'ud, in Rayy, as we have mentioned,⁸ where the latter took some of them, led by Yaghmur, into his service.

When Mahmud ibn Sabuktegin died,⁹ his son Mas'ud went to Khurasan, accompanied by these men. After he had gained control of Ghazna, they asked him about their fellows who had remained in Mount Balkhan, and he allowed them to return on [379] condition that they were loyal and behaved well.

Later when Mas'ud marched to India at the time of Ahmad Yinaltegin's rebellion,¹⁰ they resumed their trouble-making. Mas'ud sent Tash Farrash with a large force to Rayy to take it from Ala al-Dawla. When he reached Nishapur and saw the evil

conduct of the Oghuz, he summoned their leaders and put some fifty or more of them to death, including Yaghmur, but they did not change their ways and moved to Rayy. Mas'ud heard of their wickedness and their depredations, and took their encampments and moved them to India. He cut off the hands and feet of many whom he then gibbeted.¹¹

This is the history of Arslan ibn Saljuq's tribal following. As for the history of Tughril Beg and Da'ud¹² and their brother Payghu,¹³ who were in Transoxania, we shall relate in due course what became of them, God willing, for they became princes, whose history will be told in subsequent years of this chronicle.

When Tash Farrash, Sultan Mas'ud's chamberlain, had punished the Oghuz severely, they moved to Rayy, claiming that Azerbaijan was their destination and that they wished to join up with their fellows who had gone there earlier. They were dubbed 'the Iraqis', and the names of the leaders of this group were Goktash, Buqa, Qizil, Yaghmur and Nasoghlu. When they reached Damghan, the local garrison and the populace came out to deny them the town, but they were unable to manage this, so they climbed the hill to defend themselves there. The Oghuz entered the town and, having plundered it, moved on to Simnan, where they did the same. They entered Khwar Rayy¹⁴ and again did the same, and they also plundered Ishaqabad and the neighbouring villages. Then they went to Mushkuwaih in the district of Rayy, which they plundered.

Abu Sahl al-Hamduni¹⁵ and Tash Farrash made their military preparations and wrote to King Mas'ud and the ruler of Jurjan and Tabaristan, reporting the situation and asking for reinforcements. Tash Farrash took 3,000 horsemen and such elephants and armaments as he had, and moved to attack the Oghuz. They received intelligence of his move, [380] left their womenfolk, their treasure, and the booty they had gained from Khurasan and the towns mentioned above, and took the field unencumbered by any baggage train. The two sides met, Tash mounted his elephant and battle commenced between them. At first it was in Tash's favour, but then the Oghuz captured the chief of the Kurds who were with Tash. They were about to kill him, when he said to them, 'Spare me, so I can order the Kurds with Tash to give up the fight.' So they let him live and undertook to release him. He then sent to the Kurds, saying, 'If you go on fighting, I shall be killed'. They then had no stomach for the fight.

The Oghuz, who were 5,000 strong, charged Tash Farrash and his troops. The Kurds fled, but Tash and his men held firm. The Oghuz killed the elephant that was carrying Tash, who fell and was killed, cut to pieces by the Oghuz in revenge for their comrades he had slain. Along with him were killed a large number of Khurasanians and senior commanders. The Oghuz seized the remaining elephants and the army's baggage as booty. They went to Rayy, where they fought Abu Sahl al-Hamduni and the troops and townspeople who were with him. He and his men went up into the citadel of Tabarak,¹⁶ while the Oghuz entered the town and sacked a number of quarters in a way that was very destructive of property. The Oghuz and Abu Sahl met in battle again, and a nephew of Yaghmur, the Oghuz emir, and also one of their great chiefs were taken prisoner. In return for the two of them they offered to restore what they had taken from Tash's army, to free their prisoners and to pay 30,000 dinars. Abu Sahl replied, 'I can only do what the sultan commands.'

After the Oghuz had left the town, a force arrived from Jurjan. As they drew near Rayy the Oghuz went to meet them and caught them in an ambush. They captured the commander and also made prisoners of about 2,000 men. The rest withdrew, routed.

This occurred in the year 427 [November 1035–October 1036].

[381]

ACCOUNT OF ALA AL-DAWLA'S COMING TO RAYY, HIS AGREEMENT WITH THE
OGHUZ, AND THEIR RENEWAL OF HOSTILITY TOWARDS HIM

When the Oghuz left Rayy for Azerbaijan, Ala al-Dawla, apprised of that, went there and entered the city, putting out that he was subject to Sultan Mas'ud [ibn Mahmud] ibn Sabuktegin. He sent to Abu Sahl al-Hamduni asking him to recognize his position by paying tribute, but the latter refused to agree, because he feared Ala al-Dawla who then sent to the Oghuz inviting them to come so that he could give them grants of land and use their support against al-Hamduni. About 1,500 of them returned, led by Qizil, but the rest went to Azerbaijan.

When the Oghuz came to Ala al-Dawla, he treated them well and placed his confidence in them, so they stayed with him. Later it emerged that one of the Khurasanian generals in his service had urged the Oghuz to conspire with him to rebel against Ala al-Dawla. The latter sent for him to be brought before him and, having arrested him, imprisoned him in the citadel of Tabarak. This alienated and estranged the Oghuz. Ala al-Dawla strove to placate them, but they would not comply. They resumed their evil ways of pillage and brigandage. Once again Ala al-Dawla made contact with Abu Sahl al-Hamduni, who was in Tabaristan, and settled the question of Rayy with him, on condition that he himself be subject to Mas'ud. Abu Sahl accepted that and went to Nishapur, while Ala al-Dawla remained in Rayy.¹⁷

ACCOUNT OF WHAT THE OGHUZ IN AZERBAIJAN DID AND OF THEIR
DEPARTURE FROM THERE

We have related¹⁸ that a group of the Oghuz came to Azerbaijan, where Wahsudan received them with honour and made marriage ties with them, in the hope of gaining their support and restraining their mischief. [382] The names of their leaders were Buqa, Goktash, Mansur and Dana. What he had hoped for was a remote chance, for they did not give up their mischief and trouble-making, their murdering and pillaging. They went to Maragha, which they entered in the year 429 [October 1037–October 1038], burnt the main mosque and slaughtered many of the ordinary inhabitants, and likewise many of the Hadhbani Kurds. The situation was terrible and there was great suffering.

When the Kurds saw what had befallen them and the local population, they began to patch up their differences and to come to an agreement to stop the Oghuz's evil ways. Abu'l-Hayja ibn Rabib al-Dawla¹⁹ and Wahsudan, the ruler of Azerbaijan, made peace and formed a united front, and the local population flocked to join them. They sought just revenge on the Oghuz who, when they saw that the populace had united to fight them, left Azerbaijan, it being impossible for them to remain there. They split up, some, under the leadership of Buqa, going to join those who were at Rayy, and others, led by Mansur and Goktash, going to Hamadhan which they besieged. In Hamadhan was Abu Kalijar²⁰ ibn Ala al-Dawla ibn Kakuya. He and the townsfolk agreed to fight the Oghuz and to defend themselves and their city. A large number on both sides were killed, as the siege of Hamadhan lasted a long time. In these circumstances Abu Kalijar ibn Ala al-Dawla, realising he was too weak to

withstand them, sent to Goktash, made peace with him and a marriage alliance.

Those who had made Rayy their destination besieged the city, which was held by Ala al-Dawla ibn Kakuya. Fanakhusro ibn Majd al-Dawla²¹ and Kamro al-Daylami, the lord of Saveh, joined with the Oghuz whose forces grew and whose military might greatly increased. It was clear to Ala al-Dawla that every time there was trouble with them they grew stronger and he weaker. He feared for his own life and so abandoned the city at night during Rajab [9 April-8 May 1035], fleeing to Isfahan. The population panicked and lost all cohesion. They abandoned resistance and made efforts to find a way to escape. The Oghuz renewed their attack on them the next day, and, as the defenders gave way, [383] they entered the city, sacked it foully, enslaved women and continued so for five days, so that the womenfolk took refuge in the main mosque. The populace scattered in every direction and to every bolt-hole. Fortunate was the man who escaped with his life! This disaster, coming after the one already mentioned, meant total ruin. It was even said that some Fridays there were only fifty souls in the main mosque.

When Ala al-Dawla abandoned Rayy, a body of Oghuz pursued but failed to catch him. They turned aside to Karaj which they sacked and perpetrated abominable deeds there. Another group, with Nasoghlu as their chief, went to Qazwin, the population of which resisted them but then came to terms on payment of 7,000 dinars and recognized Nasoghlu's authority.

There were some Oghuz in Urmiya, who invaded the territory of the Armenians and inflicted a bloody defeat on them, killing many and taking booty and captives. When they had returned to Urmiya and the districts of Abu'l-Hayja al-Hadhbani, the local Kurds fought them because they objected to their bad behaviour as neighbours. A large number were killed, so the Oghuz then plundered the productive lands there and slew many of the Kurds.

ACCOUNT OF THE CAPTURE OF HAMADHAN BY THE OGHUZ

We have already mentioned that the Oghuz besieged Hamadhan and that they made peace with the ruler, Abu Kalijar ibn Ala al-Dawla ibn Kakuya. Now, when the Oghuz had taken Rayy, they resumed the siege of Hamadhan, going there from Rayy, except for Qizil and his following, and meeting with those Oghuz that were there. When Abu Kalijar heard about them, he realised that he did not have the strength to resist them, so he left Hamadhan, accompanied by the leading [384] merchants and the notables of the city, and fortified himself in Kinkihar.²²

During the year 430 [October 1038-September 1039] the Oghuz entered Hamadhan. Of their chiefs the following assembled there, Goktash, Buqa, and Mansur²³, accompanied by Fanakhusro ibn Majd al-Dawla ibn Buya at the head of a large number of Daylamis. On entering the city, they plundered it in an atrocious fashion that they had not used with other cities, because they were angry and vindictive towards the inhabitants on account of their initial resistance, and they seized the womenfolk. Parties of their horsemen were despatched to Asadabadh²⁴ and the villages of Dinawar,²⁵ which regions were given over to pillage and rapine. The Daylamis were the worst. The lord of Dinawar, Abu'l-Fath, son of Abu'l-Shawk,²⁶ came out to meet them and gave battle, in which he was victorious and took several of them prisoner. Their commanders sent envoys to secure their release, which he refused to agree to unless peace was made and undertakings given. When they agreed, he

came to terms with them and released the prisoners.

Subsequently the Oghuz in Hamadhan sent envoys to Abu Kalijar ibn Ala al-Dawla and made peace with him, demanding that he leave his castle to take control of their affairs and guide their policy. They sent his wife to him, one of their own kind whom he had married. He came down to them and on their meeting, they attacked him, but he ran away. They plundered his possessions and the horses and other animals he had with him. His father heard [of this] and marched from Isfahan to his lands in the Uplands to inspect them. He fell in with a large group of Oghuz, got the upper hand and killed a good many of them, and took a like number prisoner. He entered Isfahan in triumph.

ACCOUNT OF THE KILLING OF THE OGHUZ IN THE CITY OF TABRIZ AND THEIR LEAVING AZERBAIJAN TO GO TO THE HAKKARIS

In the year 432 [September 1040–August 1041] Wahsudan ibn Mamlan²⁷ killed a large gathering of the Oghuz in the city of Tabriz.

[385] This came about because he invited a large gathering of them to a banquet he had prepared for them. After they had eaten and drunk, he seized thirty of them, their chiefs. The rest were left powerless and many of them were killed. The Oghuz residing in Urmiya gathered together and moved to the lands of the Hakkaris in the Mosul area. The local Kurds resisted them and a great battle was fought, in which the Kurds were defeated and their encampments and their flocks, their women and their children seized by the Oghuz. The Kurds took refuge in the mountains and the passes, but the Oghuz followed in their tracks and brought them to battle. However, the Kurds were victorious over them and killed 1,500, and took a number of prisoners, including seven of their chiefs and a hundred of their leading men. They seized their weapons and mounts as booty, and recovered the booty that the Oghuz had with them. The Oghuz took the route to the Uplands and were wholly broken and scattered. Ibn Rabib al-Dawla²⁸ heard this news and sent men in pursuit to annihilate the survivors.

Qizil, the Oghuz commander residing in Rayy, died and Ibrahim Yinal, the brother of Sultan Tughril Beg, set out for Rayy. When the Oghuz living there got news of him, they fled from his approach and abandoned the Uplands for fear of him. They made their way towards Diyar Bakr and Mosul in the year 433 [August 1041–August 1042].

ACCOUNT OF THE ENTRY OF THE OGHUZ INTO DIYAR BAKR

In the year 433 [1041–1042] the Oghuz abandoned Azerbaijan.

This came about because Ibrahim Yinal, the brother of Tughril Beg, came to Rayy. When [386] the Oghuz who were there got news of this, they fled from his approach and abandoned the Uplands in fear. They set out for Azerbaijan, but could not settle there, because of what they had done to the inhabitants and because Ibrahim Yinal was behind them. They feared him because they were subjects of his and of his two brothers, Tughril Beg and Da'ud. They seized a certain Kurd, who told them the route. He took them through difficult mountains by way of Zawzan, and they emerged at Jazirat Ibn Umar.²⁹ Buqa, Nasoghlu and others went to Diyar Bakr and plundered Qarda, Bazabda,³⁰ Hasaniyya,³¹ and Fishabur.³²

Mansur ibn Ghuzoghlu remained at Jazirat [Ibn Umar] to the eastern side. Sulayman, son of Nasr al-Dawla ibn Marwan,³³ resident in Jazira, wrote to him about

coming to terms and his remaining in the Jazira region until the end of the winter, when he would move on with the rest of the Oghuz to Syria. They reached an agreement and swore mutual oaths, but Sulayman harboured thoughts of treachery towards him. He gave him a feast, for which he made great preparation and to which he invited him. When Mansur entered Jazira, Sulayman arrested and imprisoned him. His followers broke up and scattered in every direction.

When Qirwash³⁴ heard of that he sent against them a substantial army, which was joined by the Bashnawi Kurds, the lords of Fanak,³⁵ and by the army of Nasr al-Dawla. They pursued the Oghuz, and, when they had caught them, brought them to battle. The Oghuz offered all the booty they had taken for a guarantee of safe passage, but they would not have that. The Oghuz fought like men in fear of death.³⁶ They wounded many of the Arabs,³⁷ and then they scattered.

Some Oghuz had advanced on Nisibis and Sinjar to raid. They returned to Jazira and besieged it. The Arabs set out for Iraq to winter there, while the Oghuz devastated Diyar Bakr, plundering and murdering. Nasr al-Dawla took Mansur, the Oghuz commander, from his own son, Sulayman, and made contact with the Oghuz, offering them money and the release of Mansur to depart from his lands. They agreed, so he released Mansur and sent some money, but they deceived him and increased their mischief. Some went to [387] Nisibis, Sinjar and Khabur, and after plundering there they returned. Some others went to Juhayna³⁸ and the districts of al-Marj,³⁹ which they plundered. For fear of them Qirwash took refuge in Mosul.

HOW THE OGHUZ TOOK THE CITY OF MOSUL

When they came from Azerbaijan to Jazirat Ibn Umar, part of the lands of Nasr al-Dawla ibn Marwan, some went to Diyar Bakr with the chiefs mentioned above, and the rest went to al-Baq'a. They camped at Barqa'id.⁴⁰ Qirwash, the ruler of Mosul, sent men to observe them and to raid them. Seeing that, they advanced on Mosul. Qirwash sent to placate and soothe them, offering them 3,000 dinars, which they did not accept. He sent them envoys a second time, but they demanded 15,000 dinars. He pledged that sum, then summoned the citizens together and told them of the situation.

While they were collecting the money, the Oghuz arrived at Mosul and camped in al-Hasba' (the stony plain?). Qirwash, his troops and the townspeople, sallied forth and fought with them most of the day. Night overtook them and they separated. On the next day they resumed the battle, and the Arabs and the populace were defeated. Qirwash escaped in a boat, embarking from his palace. He left all his money except for an insignificant amount. The Oghuz entered the city and plundered much of it. They plundered all that Qirwash possessed, money, jewels, finery, clothes and furniture. Qirwash himself escaped in his boat with a small party. [388] He reached al-Sinn,⁴¹ where he stopped and sent to the Prince Jalal al-Dawla⁴² to inform him of the situation and to ask for assistance. He also sent to Dubays ibn Mazyad⁴³ and other Arab and Kurdish emirs to ask them for support and to complain of what had befallen him.

The Oghuz committed some abominable acts against the population of Mosul, murdering, raping women and plundering property. A number of quarters escaped, such as Abu Najih Road, Jassasa, Jarsuk, Riverside and Butchers' Gate, because the inhabitants guaranteed sums of money, and so they were spared.

THE ATTACK BY THE POPULACE OF MOSUL ON THE OGHUZ AND WHAT THEY THEN DID

We have related how the Oghuz gained control of Mosul. When they were well established there, they imposed a levy of 20,000 dinars on the population. Having taken that, they then hounded the people and took much of their wealth, on the pretext that it was money of the Bedouin Arabs.⁴⁴ Later they exacted a further 4,000 dinars. A band of Oghuz came to Ibn Farghan al-Mosuli and in his presence demanded money from a man, behaving badly and using bad language. There was also a quarrel between one of the Oghuz and a Mosul man. The Oghuz tribesman wounded the man and scalped him.⁴⁵ The latter had a strong-minded mother, who spattered her face with his blood, took his hair in her hand and screamed, 'God and the Muslims come to aid! A son of mine is slain and this is his blood, and a daughter – this is her hair!' as she wandered through the markets. The people rose up and came to Ibn Farghan, killed the Oghuz who were with him and killed any of them they could lay hands on. They then besieged them in a house, and the Oghuz fought from the roof.⁴⁶ The populace burrowed through the walls of the house to get to them and slew them all, apart from seven who included [389] Abu Ali and Mansur. Mansur went to al-Hasba', where other survivors joined him.

Goktash had left Mosul with a large group. They now wrote to him to tell him what had happened. He returned and entered the city by force on 25 Rajab 435 [27 February 1044], drew the sword against the population, took many prisoners, and plundered property. They continued to plunder and kill for twelve days. The Abu Najih Road escaped, because the inhabitants had treated the Emir Mansur well and he repaid them that favour. Any survivors took refuge there, while the dead lay in the streets and rotted because there was no one to bury them. Later they were cast in batches into pits. Meanwhile the Oghuz were making the khutbah in the caliph's name, followed by Tughril Beg's.

After they had remained a long time in the city and done what we have mentioned, Prince Jalal al-Dawla ibn Buya wrote to Tughril Beg informing him of the deeds that they were doing, and Nasr al-Dawla ibn Marwan wrote to him to complain of them. He replied to Nasr al-Dawla, saying, 'I have heard that our servants have attacked your lands and that you have bought them off with your offer of money. You are the lord of a major city who ought to give something that can help us⁴⁷ in the fight against the infidels,' and promising him that he would send to them to move them on from his territory.

They were carrying out raids on the lands of the Armenians, plundering and taking captives. Eventually the cost of a beautiful girl came down to five dinars and there was no demand for boys at all. Tughril Beg's letter to Jalal al-Dawla put forward excuses: 'These Turkomans were slaves and servants of ours, our subjects and dependants, who obeyed our command and served our princely state. When we undertook to manage the problems of the House of Mahmud ibn Sabuktegin and we were commissioned to deal with Khwarizm, they withdrew to Rayy and made mischief and created disturbances there. We marched with our troops from Khurasan against them, reckoning that they would seek refuge in our guarantees of their safety and seek asylum in our forbearance and forgiveness. They were overwhelmed with awe, and shame kept them away. Inevitably we shall again make them subservient to our banners and in our might make them taste the reward of rebels, be they near or distant, in the valleys or on the heights.'

We have related how Qirwash went down to al-Sinn and wrote to all the provincial rulers, seeking assistance from them. Prince Jalal al-Dawla gave him no help because he had lost the loyalty of his Turkish troops. Dubays ibn Mazyad, however, went to help him and all the Uqayl joined him. Reinforcements from Abu'l-Shawk and Ibn Warram⁴⁸ and others also came to him, but missed the battle, for Qirwash, when the Uqayl and Dubays had joined him, marched to Mosul. The news reached the Oghuz, who withdrew to Tell Afar,⁴⁹ Bumariya⁵⁰ and those regions. They sent messages to those Oghuz who were in Diyar Bakr and their chiefs, Nasoghlu and Buqa, and asked them for help against the Arabs. These set out to join them.

Qirwash heard of their arrival but did not tell his men, so that they would not loose heart and act as cowards. He moved to camp at Ajaj,⁵¹ and the Oghuz also came and camped at Ra's al-Ayyal, in al-Marj⁵², with about two leagues between them. The Oghuz were eager to attack the Arabs and advanced until they were in sight of the Arab encampment. The battle began on the 20 Ramadan [22 April 1044] at the beginning of the day. The Oghuz gained the upper hand and the Arabs were driven back until they were fighting amongst their tents, with their womenfolk watching the battle. The Oghuz continued to have the advantage until midday, but then God sent down His support for the Arabs, and the Oghuz were defeated. They fell prey to the sword and were scattered far and wide. Their losses were great. Three of their chiefs were killed and the Arabs seized the encampment and the tents of the Oghuz, taking their possessions as booty, of which there was enough for all and sundry. Night caught up with them and stopped the pursuit.⁵³

[391] Qirwash sent the heads of many of the slain in a boat to Baghdad. When it approached Baghdad the Turks⁵⁴ took the heads and buried them. In their pride and solidarity of race they did not allow the heads to reach their destination. Thus God protected the people of Mosul from their evil. Qirwash followed them to Nisibis, but turned back. They then made for Diyar Bakr, which they plundered, and then they turned on the Armenians and the Byzantines, whom they also plundered, and moved into Azerbaijan. Qirwash wrote to all the regions announcing his victory over them. He wrote to Ibn Rabib al-Dawla, the lord of Urmiya, to say that he had killed 3,000 of them. 'This is remarkable!' he said to the envoy. 'When these folk passed through my lands I stationed someone to count them on a bridge which they had to cross. They were thirty odd thousand with their camp-followers. When they returned after their defeat they did not amount to 5,000. Either they would have been killed or have perished.'

The poets praised Qirwash for this victory. One who did so was Ibn Shibl⁵⁵ with an ode, a long one, which contains:

By my father, on a pinnacle of whose choice glory Nizar⁵⁶ fixed its abode.

This is the history of the 'Iraqi' Oghuz. We have given it in a continuous account, because their state did not endure long enough for its events to be related in the fashion of annals. It was simply like a summer cloud, which is soon dissipated.

As for the Saljuqs, we shall recount their history year by year, and we shall tell of the beginning of their fortunes under the year 432 [1040–1041], God willing.

[457]

The Year 429 [1037–38]

THE GEORGIANS BESIEGE TIFLIS AND THEN WITHDRAW

This year the king of the Abkhaz came to Tiflis and was resisted by the inhabitants. He remained closely besieging them, so that their food was exhausted and their supplies cut off. The inhabitants sent to Azerbaijan to raise troops amongst the Muslims and to ask for their aid. When the Oghuz came to Azerbaijan, the Abkhaz heard of their approach and of what they had done to the Armenians, and so they retired from Tiflis, withdrawing in panic for fear of them. Wahsudan, the lord of Azerbaijan, having seen the strength of the Oghuz and that he was powerless against them, received them kindly, made a marriage alliance and called on their support. This has already been mentioned.⁵⁷

ACCOUNT OF TUGHRIL BEG'S DOINGS IN KHURASAN

During this year Rukn al-Dawla Abu Talib Tughril Beg Muhammad ibn Mikha'il ibn Saljuq entered the city of Nishapur as ruler.

This came about because the Saljuqid Oghuz, when they appeared in Khurasan, caused trouble, plundered and ruined the land, and took captives, as we have related. King Mas'ud ibn Mahmud ibn Sabuktegin, hearing of this, sent his chamberlain, Subashi, against them with 30,000 soldiers. He marched [458] from Ghazna, and, after he had come to Khurasan, the upkeep of his troops bore heavily on the lands that had earlier escaped. He ruined what had escaped ruin by the Oghuz. For a year he remained on the defensive and cautious. When they moved away, he followed them, and when they approached he withdrew, employing defensive tactics and fearing direct engagement. Eventually, during this year, while he was at a village outside Sarakhs⁵⁸ and the Oghuz were outside Marv with Tughril Beg, the Oghuz received some intelligence about him, made a night march towards him, and fought a battle the day they arrived. When night fell, Subashi took his treasure that was portable and fled with his own retinue, leaving tents and camp fires as they were. It is said that he acted thus having colluded with the Oghuz to flee. When day dawned the remainder of his troops realised what had happened and retreated in disorder. The Oghuz killed the camp followers they found in the camp and slaughtered a great many of the Indians⁵⁹ who had remained behind.

Tughril Beg's brother, Da'ud, the father of [the future] Sultan Alp Arslan, journeyed to Nishapur. Abu Sahl al-Hamduni and others with him there heard this news and left the city. When Da'ud and his followers arrived, they entered without a fight and interfered in none of its affairs. Later Tughril Beg came and at the same time the envoys of the caliph arrived, whom the latter had sent both to them and to those in Rayy, Hamadhan and the Uplands, forbidding them to plunder, murder and wreak destruction, and urging on them the ways of religion. They honoured and revered the envoys and paid all proper respect to them.

Da'ud spoke to Tughril Beg about sacking the city. When the latter said no, Da'ud refrained and justified his doing so by its being the month of Ramadan. At the end of

Ramadan Da'ud again determined to sack the place, but Tughril Beg stopped him and urged the caliph's embassy and letter as the reason why. Da'ud paid no attention to him and redoubled his determination to sack it. Tughril Beg then pulled out a dagger and said to him, 'By God, if you plunder anything, I shall kill myself!' So he gave it up and turned instead to the imposition of a levy. He levied about 30,000 dinars on the inhabitants of Nishapur which he distributed to his followers.

[459] Tughril Beg took up residence in the Governor's Palace and sat on the throne of King Mas'ud. Two days every week he took to sitting to hear petitions according to the practice of the rulers of Khurasan. He sent his brother Da'ud to Sarakhs, which he occupied, and then they took control of the whole of the lands of Khurasan except for Balkh, proclaiming the name of Mas'ud in the khutbah as a ruse. There were three brothers, Tughril Beg, Da'ud and Payghu⁶⁰. Yinal, also called Ibrahim, was Tughril Beg's and Da'ud's [half-] brother through their mother. Later Masud came on expedition from Ghazna, as we shall relate, God willing.⁶¹

— [460–1] — 62

- 1 Lit. "The Right-hand of the State", the honorific title (*laqab*) of Maḥmūd of Ghazna, son of Sabuktegīn (see *EL*, 2nd ed., ii, 1050).
- 2 The son of the eponymous founder of the dynasty, brother of Mikhā'il, and uncle of Tughril Beg. He was also called Isrā'il. See *EL*, 2nd ed., i, s.v. Arslān b. Saldjuk, and below pp. 31–33.
- 3 Qarākhānid rebel in Bukhārā, defeated in 416/1025.
- 4 'Alā' al-Dawla Muḥammad (d. 433/1041–42), member of the Kākūyid dynasty of Daylamī origin (see *EL*, 2nd ed., iv, 465–7).
- 5 Abū Maṣṣūr Wahsūdān b. Mamlān (c. 410–46/1019–54), one of the dynasty of the Rawwādids (see *EL*, 2nd ed., viii, 469–70).
- 6 In Turkmeniya, east of Krasnovodsk; its nearness to Khwarizm is strictly relative! Correct, both here and below, the Arabic text's reading (Baljān).
- 7 The Arabic text has *al-jādhīb*, a mistake for *al-ḥājib* (chamberlain).
- 8 See *Kāmil*, ix, 372.
- 9 According to Gardīzī, 92, (cf. *Muntaẓam*, viii, 54) he died on Thursday, 23 Rabi' II 421/30 April 1030. The *Kāmil*, ix, 398, mentions only the month.
- 10 He was Maḥmūd's deputy in India whom Mas'ud confirmed. He rebelled there before Rajab 424/June 1033. In 425/1033–34 Mas'ud returned from India to fight the Oghuz and Aḥmad rebelled again. Tricked by a local ruler, Aḥmad's army was defeated and he committed suicide (see *Kāmil*, ix, 428–9, 434, 441–2).
- 11 See *Kāmil*, ix, 442 (s.a. 426/1034–35):

When Mas'ud returned from India and expelled the Oghuz, having defeated them, he marched to Jurjan and took possession of it.

Muntaẓam, viii, 83, mentions a letter of Mas'ud's, received in Baghdad in Sha'bān 426/June–July 1035, reporting his Indian conquests and that he had returned to deal with the Oghuz and had taken Jurjan and Tabaristan.

- 12 Tughril Beg's adopted Muslim name was Muḥammad, and Dā'ud's Turkish name was Chaghri Beg.
- 13 In the Arabic form: Bayghū. For the easy confusion in manuscripts between Bayghū and Yabghū, the former a totemic name and the latter a princely title, and a discussion of who used which at this period, see C. Cahen, "A propos de quelques articles du *Köprülü Armağnı*," *JA*, ccxlii (1954), 271–5.
- 14 A district comprising many villages in N. Persia, on a plain south of Damavand (see *EL*, 2nd

- ed., iv, 1029).
- 15 Ghaznavid commander and Mas'ūd's governor in the Uplands (Rayy).
 - 16 Yāqūt, iii, 507: 'a citadel on the top of a hill near the city of Rayy.' Sultan Ṭughril III destroyed it in 588/1192.
 - 17 Under the year 427/1035–36, *Kāmil* ix, 446–7, reports that 'Alā' al-Dawla attacked a Ghaznavid foraging force led by Abū Sahl, and then raided Isfahan but was defeated 'betrayed by the Turks.'
 - 18 P. 13 above, and see below *sub anno* 429.
 - 19 He was a Hadhbani Kurd, lord of Irbil and other places, and nephew of Wahsudān.
 - 20 'Alā' al-Dawla Abū Kālījār Garshasp succeeded his father, the Kākūyid ruler 'Alā' al-Dawla Muḥammad, in 437/1045–46 and died in 443/1051–52.
 - 21 The Buyid prince, Abū Kālījār Fanākhuro b. Majd al-Dawla Rustam
 - 22 Between Kirmanshāh and Hamadhān (see *EI*, 2nd ed., v, 123–4).
 - 23 The edition has Qizil here, but he has just been explicitly excepted. Qizil was residing in Rayy at his death in 432/1040–41 (see below pp. 19 and 45). I have read Manṣūr here following a Ms. variant.
 - 24 In the Uplands, 54 km. southwest of Hamadhān.
 - 25 Important town in the Uplands, ruined in the time of Tamerlane (*EI*, 2nd ed., ii, 299).
 - 26 Abū'l-Shawk (d. 437/1045–46) was Ḥusām al-Dīn Abū'l-Shawk Fāris b. Abī'l-Faṭḥ Muḥammad b. 'Annāz, a ruler of the Kurdish 'Annāzid dynasty (see *EI*, 2nd ed., i, 512–3).
 - 27 The text has Mahlān here.
 - 28 This is Abū'l-Hayja' al-Hadhbānī.
 - 29 I.e. the modern Çizre.
 - 30 Qardā is a district in Upper Mesopotamia, and Bazabda a district west of the Tigris near Jazīrat Ibn 'Umar (see *EI*, 2nd ed., iv, 639).
 - 31 Yāqūt, ii, 270: 'a town two days journey east of Mosul, towards Jazīrat Ibn 'Umar.'
 - 32 Yāqūt, iii, 931: 'small town in the Mosul region in the direction of Jazīrat Ibn 'Umar.'
 - 33 A member of the Marwānid dynasty (see *EI*, 2nd ed., vi, 626–7). He was killed in 447/1055–56 (see *Kāmil*, ix, 606–7). His father, Naṣr al-Dawla Abū Naṣr Aḥmad, lord of Mayyafariqin and Diyar Bakr, ruled from 401/1010 until his death in 453/1061 (see *EI*, 2nd ed., vii, 1017–8).
 - 34 Qirwāsh (Mu'tamid al-Dawla Abū'l-Mānī' b. al-Muqallad), a member of the Uqaylid dynasty, ruled from 391/1001 till 442/1050. He died in 444/1052.
 - 35 Yāqūt, iii, 920: 'strong castle belonging to the Bashnawi Kurds about 2 *farsakhs* [c. 12 km.] from Jazīrat Ibn 'Umar.' *EI*, 1st ed., ii, 1138b, has 'Finik.'
 - 36 In the edition a negative particle is supplied ("like men who do not fear death"), but there is adequate sense without it, i.e. they fought desperately to save themselves from likely death.
 - 37 I.e. the Bedouin troops of Qirwāsh, the 'Uqaylid prince.
 - 38 A town to the south of Mosul, west of the Tigris.
 - 39 The Arabic text here and a little below (*Kāmil*, ix, 390) reads al-Faraj. Probably one should emend this to al-Marj (lit. the Meadow), that is Marj Juhayna, an area of several villages below Mosul (see *Atlas du Monde Arabo-Islamique*, 20, and Yāqūt, iv, 488–9).
 - 40 Barqa'id, a town on the road from Nisibis to Mosul, traversing the Baqā' (so spelt) district, about 80 miles from Mosul (See *EI*, 2nd ed., i, 1050).
 - 41 A town at the confluence of the Tigris and the Lesser Zab (see Yāqūt, iii, 169).
 - 42 The Buyid prince, Jalāl al-Dawla Abū Ṭāhir b. Bahā' al-Dawla, born in 383/993, ruled for over 16 years in Baghdad until his death in 435/1044.
 - 43 A member of the Arab dynasty of the Mazyadids in central Iraq between Kūfa and Hīt in the tenth-twelfth centuries A.D. He was Nūr al-Dawla Abū'l-A'azz Dubays b. 'Alī b. Mazyad, and ruled from 408/1017–18 until his death, aged 80, in 474/1082 (see *EI*, 2nd ed., vi, 965–6).
 - 44 I.e. money of the Banū 'Uqayl, the tribe of the ruling dynasty in Mosul and its main

manpower.

45 Lit. 'cut off his hair.'

46 Changing the text's *man bi-saṭṭihā*, which would give '[they fought] those on its roof, to *min saṭṭihā*.

47 Amending the text to *nasta'in*.

48 I.e. Abū'l-Fath Ibn Warrām, a Kurdish chief, who, with a group called the Jāwāniyya, is mentioned under the year 432/1040–41 as an ally of Surkhab, against the latter's brother, Abū'l-Shawk (see *Kāmil*, ix, 491).

49 Between Mosul and Sinjār (Yāqūt, i, 863–4).

50 Yāqūt, i, 763: 'a small town in Mosul district near Tell Afar.'

51 Yāqūt, iii, 617: 'a place near Mosul.'

52 See above p. 21 note 39.

53 Cf. *Muntaẓam*, viii, 117:

This year [435/1044] the Oghuz entered Mosul and seized Qirwash's womenfolk, whom they debauched. Abū'l-Barakāt Rabīb b. Ja'far al-Simnānī came to the caliph, seeking aid against them. Later there came the Sharif Abū'l-Hasan b. Ja'far, the great genealogist, as a refugee. Qirwash ibn al-Muqallad and Dubays ibn Alī b. Mazyad united to strike a blow against the Oghuz and achieved a great slaughter of them.

54 I.e. the Turkish mamluke troops in the service of the Caliph.

55 See *EL*, 2nd ed., iii, 937–8: Abū 'Alī Muḥammad b. al-Ḥusayn al-Baghdādī, poet and doctor, born 401/1010–11, died 473 or 474/1081–82.

56 The north-Arabian tribal grouping named after its reputed ancestor.

57 See p. 16 above.

58 A town in northern Khurasan on the road between Nishapur and Marv (see *EL*, 2nd ed., ix, 34).

59 The Ghaznavid armies contained Indian troops acquired from their conquests in the Indus Valley.

60 See p. 14, note 13.

61 Here is a shortened version of a parallel passage from Bundārī, 7–8:

They planned to ... plunder the city [Nishapur], but Tughril Beg, ... their leader, prevented them, saying, 'We are in the month of Ramadan. Let us not infringe its sanctity, ... it will ruin our reputation.' ... His followers rejected his words ... but he persisted, saying, 'Wait for the rest of this month, then do what you will ...' At this juncture a letter came from al-Qa'im, the Commander of the Faithful, admonishing them ... and urging them to serve God attentively and to promote the prosperity of His lands. They gave the envoy, Abu Bakr al-Tusi, thirteen robes of honour, took pride in the caliph's mission, and grew ever more powerful and important. At the end of the fast they gathered from near and far, intent on plunder, but Tughril Beg rode to stop them ... He said, 'Now the caliph's letter has come, which all creatures are bound to obey, and he has made us his special clients in justice and truth.' His brother, Chaghri Beg, was insistent, so Tughril Beg pulled out a dagger and said, 'Let me be, or I shall kill myself.' Then, however he softened and soothed him, and showed him that he gave him status. He placated him with a sum of 40,000 dinars, levied in instalments. The citizens paid up most and Tughril provided the rest from his own money ...

He took his place on the throne that had been Mahmud's in Nishapur, and issued orders and prohibitions ... On Sundays and Wednesdays he held sessions to hear complaints, deliver justice and distribute favours.

He sent his brother Da'ud to Sarakhs, which fell to him, and he marked out for him a path of justice, which he followed. He also sent an envoy, Abu Ishaq al-Fuqqa'i, to the caliphal court ... with a letter, which contained: 'When they found the son of

Yamin al-Dawla veering from good ... and taken up with evil ..., they were zealous for the Muslims and the land. They are the slaves of the Commander of the Faithful ... etc.' Their wars with Mas'ud continued. In 430 [1038–39] they defeated him and their strength increased ... They took control of Khurasan and went beyond into Iraq ...

- 62 Omitted: i) the assigning of the title *malik al-mulūk* (King of Kings) to Jalāl al-Dawla, ii) the section of 'miscellaneous events'.

[462]

The Year 430 [1038–39]

ACCOUNT OF KING MAS'UD'S COMING TO KHURASAN FROM GHAZNA AND HIS EXPULSION OF THE SALJUQS

In Safar of this year [November 1038] King Mas'ud came to Balkh from Ghazna. He married his son to the daughter of one of the rulers of the Qarakhanids,¹ whom he feared. He granted Khwarizm to Shah Malik of Jand, who on going there encountered the Khwarizmshah Isma'il ibn Altuntash.² The latter gathered his forces and met Shah Malik in battle. The conflict continued for a month until Isma'il was defeated and took refuge with Tughril Beg and his brother Da'ud, the Saljuq leaders. Shah Malik became ruler of Khwarizm.³

Mas'ud marched from Ghazna at the beginning of the year 428 [autumn 1037] and the reason for this was the news he had heard of the Oghuz and what they had done to the land and the people, the destruction, murder, enslavement and conquest. He remained in Balkh to rest and recover, and when he had completed his business with Khwarizm and the Qarakhanids, he reinforced Subashi the Chamberlain with an army which would strengthen him and allow him to deal with the Oghuz and annihilate them. However, he did not have the military skill to defeat them. On the contrary, he persisted in the shilly-shallying which was his wont.

Mas'ud himself marched out from Balkh and made for Sarakhs. The Oghuz avoided [463] a confrontation with him and had recourse to deception and guile. They gave out that they planned to enter the desert, which is between Marv and Khwarizm.⁴ While the forces of Mas'ud were pursuing and seeking them, they fell in with a detachment of his army and after a fight overwhelmed and killed them.

Then in Sha'ban of this year [28 April–26 May 1039] he himself brought them to battle, in which he was victorious. They withdrew far from him, but then approached again in the vicinity of Marv. He met them in another battle in which about 1500 of them were killed. The rest fled and entered the desert where they could be safe.

The inhabitants of Nishapur rose against the tribesmen that were there and killed some of them. The rest fled to their comrades in the desert. Mas'ud turned away to Herat to make preparations with his troops to pursue the Oghuz and the seek them out wherever they might be. Tughril Beg withdrew to regions remote from Mas'ud, where he plundered and committed atrocities. His followers had regrouped, and they filled their hands full with booty. At that moment Mas'ud set out to find them. On his approach Tughril Beg retired before him to Ustawa,⁵ where he camped, thinking, as it was winter, that the snow and cold would protect him, but Mas'ud still came on after him. Tughril Beg therefore departed and took the road by Tus, to seek safety in some rugged hills and some valleys difficult of access. Mas'ud sent his vizier, Ahmad ibn Muhammad ibn Abd al-Samad,⁶ in pursuit with a large force, who covered the stages

of his march quickly without heavy baggage, and when Tughril Beg saw that he was drawing close, he moved from where he was to the district of Abiward.

Mas'ud had already moved to intercept him if he went in a certain direction. Tughril Beg fell in with his advance guard, stood to fight but was overcome by them. A large number of his men asked for quarter. He saw that he was being hunted on every side, so once again he entered the desert in the direction of Khwarizm, going deep into it.⁷

When the Oghuz had abandoned Khurasan, Mas'ud went to one of the mountains around Tus, which was forbidding and [464] unassailable, and the inhabitants of which had come to terms with the Oghuz and raided with them. On the departure of the Oghuz these people had fortified themselves on their mountain, trusting in its strength and impregnability. Leaving his baggage train, Mas'ud marched against them, and before they were aware of it he was amongst them. They abandoned their families and their possessions and climbed to the summit of the mountain, where they prepared to resist and hold out. Mas'ud's army plundered their possessions and all their stores.

Then Mas'ud ordered his men to make an assault on the summit, and he himself took part in the fighting. His men attacked, and met resistance the like of which had never been seen. It was winter and the snow was deep on the mountain. Many of the army perished in the ravines and gullies of the mountain. Finally they prevailed and killed and captured many. Thus they dealt with them and rid the Muslims of their nuisance.

Mas'ud proceeded to Nishapur in Jumada I of the year 431 [19 January–17 February 1039], to rest and recuperate, and to await the spring to march after the Oghuz, and to pursue them in the deserts where they had taken refuge. This battle and the expulsion of the Oghuz from Khurasan took place in the year 431 [1039–40], as we shall tell, God willing.

— [465–6] —⁸

[467]

The Year 431 [1039–40]

This year King Mas'ud ibn Mahmud ibn Sabuktegin conquered a fortress in Khurasan which had been in the hands of the Oghuz and killed several of them there. Other battles took place between him and them, which ended with their abandoning Khurasan and going into the desert. We have already mentioned this under the year 430 [1038–39].

— [469–471] —⁹

ACCOUNT OF MISCELLANEOUS EVENTS

In Jumada II of this year [18 February–17 March 1040] to the Caliph al-Qa'im bi-Amr Allah was born a son, Abu'l-Abbas or Dhakhirat al-Din.

— [472] —¹⁰

THE BEGINNING OF THE SALJUQ DYNASTY AND A CONNECTED ACCOUNT OF
THEIR HISTORY

In this year the rule of Sultan Tughril Beg Muhammad and his brother, Chaghri Beg Da'ud, the two sons of Mikha'il ibn Saljuq ibn Duqaq, became firmly established. First we shall give an account of Tughril Beg's ancestors, then we shall give an account of his changing fortunes until the time when he became sultan. I have already mentioned most of their history year by year as it happened, but we shall repeat it here as a composite account for the sake of the continuous narrative, for that is better.

Duqaq, the meaning of which is 'iron bow',¹¹ a brave man and a man of good sense and organisational skill, was leader of the Oghuz Turks. They turned to him for guidance, accepted his every word and never went beyond his orders. It happened one day that the ruler of the Turks, who was called Yabghu,¹² assembled his troops, intending to attack Islamic territory. Duqaq forbade him to do so, and a long argument ensued between them. The ruler of the Turks used rough language to Duqaq who struck him and split his head open. The servants of the Turkish ruler surrounded Duqaq, meaning to seize him, but he resisted and fought them. Several of his own followers gathered to prevent his being taken, so the others withdrew and left him alone. Eventually peace was restored. Duqaq remained in the ruler's service and his son, Saljuq, was born to him.

[474] When Saljuq grew up, the signs of nobility were evident on him and he was understood to be destined for great things. The ruler of the Turks made him his intimate and advanced his career. He called him Subashi, which means 'leader of the army'.¹³ The ruler's wife used to warn him against Saljuq, because she saw his greatness and how the people gave him their allegiance and obedience. She went to great lengths in urging him to kill Saljuq.

Saljuq heard a report of this, and with all his following and those who obeyed him migrated from the infidel lands to the abode of Islam. He received the blessing of true faith and the society of Muslims, and his position became more and more exalted and his power and the people's loyalty to him grew. He lived in the region of Jand and from there he continually raided the pagan Turks. The ruler used to take tribute from the Muslims of those areas. Saljuq drove out his officials and the region passed fully to the Muslims.

Harun ibn Ilek Khan¹⁴ had seized part of the outlying territories of one of the Samanid rulers who sent to Saljuq asking for his aid. He sent his son, Arslan, with a company of his followers to help the Samanid. Through them the latter defeated Harun and recovered his lost territory. Arslan then returned to his father.

Saljuq died in Jand when he was 107 years old, and was buried there. His children, amongst whom were Arslan, Mikha'il and Musa, remained there.

Mikha'il raided some territory of the infidel Turks, and in a battle, in which he personally engaged in combat, he met a martyr's death 'on the path of God.' He left the following children, Payghu,¹⁵ Tughril Beg Muhammad and Chaghri Beg Daud. Their clans obeyed them and submitted to their commands and prohibitions. They camped near Bukhara, at twenty leagues from the city. The Emir of Bukhara feared them and treated them badly while they were his neighbours. He planned to attack

them and destroy them utterly, so they took refuge with Bughra Khan, the ruler of Turkistan.¹⁶ They dwelt in [475] his land under his patronage and protection. Tughril Beg and his brother Da'ud agreed that they should not both reside with Bughra Khan but that only one of them should stay with him. The other should remain with his people, for fear of any plot that might be worked against them. They kept to this practice.

Bughra Khan tried to get them both to his court, but they would not consent to that. He therefore seized Tughril Beg and imprisoned him. Da'ud with his clansmen and other followers rose in revolt and attacked Bughra Khan to release his brother. Bughra Khan sent an army against him, which fled after a battle. Many of them were killed. Da'ud freed his brother from captivity and they all set out for Jand, which is near Bukhara,¹⁷ and there they dwelt.

When the Samanid dynasty came to an end and Ilek Khan ruled in Bukhara, Arslan ibn Saljuq, the uncle of Da'ud and Tughril Beg, gained a high position in Transoxania. Alitegin, the brother of Ilek Khan,¹⁸ was imprisoned by Arslan Khan.¹⁹ He fled, came to Bukhara and gained possession of the city. Upon his reaching an agreement with Arslan ibn Saljuq, they together held the city and became very powerful. Ilek, the brother of Arslan Khan, attacked them but they defeated him in battle and remained in Bukhara.

Alitegin was often in conflict with Yamin al-Dawla Mahmud ibn Sabuktigin because they were in adjacent territories. He used to intercept Mahmud's envoys as they went to and fro to the rulers of the Turks.²⁰ When Mahmud crossed the Oxus, as we have related,²¹ Alitegin fled from Bukhara. Arslan ibn Saljuq and his followers entered the deserts and the sandy wastes and so took refuge from Mahmud. Mahmud saw the power of the Saljuqs, their offensive capacity and their great numbers. He wrote to Arslan ibn Saljuq and won him over by fair promises, so that he came to him. Yamin al-Dawla arrested him immediately without any delay and imprisoned him in a fortress and plundered his tents. He sought advice about what to do with his family and his clan. Arslan the Chamberlain,²² one of Mahmud's senior courtiers, advised him either to cut off their thumbs [476] so that they would not be able to shoot with their bows, or to drown them in the Oxus. Mahmud said to him, 'You are nothing but a hardhearted man!' Then he gave orders for them to cross over the Oxus, and he scattered them far and wide in the regions of Khurasan. A tribute was imposed upon them, and the tax collectors exploited them. They expropriated their flocks and took away their children. More than 2000 of them broke away from the main body and travelled to Kirman, and from there to Isfahan. A battle, which we have already mentioned, took place between them and the ruler of Isfahan, Ala al-Dawla Ibn Kakuya. From Isfahan they went to Azerbaijan. These were the people of Arslan.²³

As for Arslan's nephews, Alitegin, the ruler of Bukhara, attempted many wiles to seize them. He sent to Yusuf ibn Musa ibn Saljuq, the cousin of Tughril Beg Muhammad and Chaghri Beg Da'ud, and promised him good treatment, did his utmost to win him over and eventually asked him to visit him, which he did. Alitegin entrusted to him the headship of all the Turks who were within the lands he ruled and assigned him numerous grants of land and gave him the title Emir Inanj Yabghu. His motive in all this was to win his aid and that of his clan and followers against his cousins, Tughril Beg and Da'ud, to break their unity and set them against one another. They realised his intention, and, by failing to obey, Yusuf disappointed him of all his hopes. When Alitegin saw that his plot had had no effect on Yusuf and that his plan

had failed, he ordered him to be killed. So Yusuf was put to death, and the man who did the deed was one of Alitegin's emirs, whose name was Alp Qara. His murder greatly distressed Tughril Beg and his brother Da'ud and all their clansmen. They donned mourning clothes and assembled all the Turks they could muster to exact revenge. Alitegin also assembled his troops and sent them against the Saljuqs but Alitegin's army was routed. Before the battle, on 1 Muharram of the year 420 [20 January 1029], the future sultan, Arslan ibn Da'ud, was born. They took this as a sign of blessing [477] and of good omen, but there is another version told of the date of his birth.

In the year 421 [1030] Tughril Beg and Da'ud attacked Alp Qara, the murderer of their cousin Yusuf, and slew him. They inflicted a defeat on a detachment of Alitegin's army, killing about a 1000 of them. Alitegin then assembled his whole army and he and his sons and those of his men who bore arms attacked the Saljuqs. A great host of the local inhabitants also followed the army. They attacked the Saljuqs from every direction and inflicted a major defeat on them, in which many of the Saljuq troops were killed. Their flocks and their children were seized and many of their womenfolk and their infants were taken into captivity. They were driven by necessity to cross over into Khurasan.

When they had crossed the Oxus, Khwarizmshah Harun ibn Altuntash wrote to them, inviting them to come to an understanding and to cooperate with him. Tughril Beg and his two brothers, Da'ud and Payghu, travelled to join him and camped outside Khwarizm in the year 426 [1034–35]. They entered into a pact with him and came to trust him, but he acted treacherously towards them. He incited the Emir Shah Malik against them, who, with a detachment of Harun's troops to help him, caught them in an ambush and killed many of them and took much booty and many captives. This was a shameful act of treachery that he committed. With all their followers they left Khwarizm and entered the desert of Nasa. In this same year they made for Marv without causing anyone any trouble, while their children and infants remained in captivity.

As we have already mentioned, the Sultan Mas'ud ibn Mahmud ibn Sabuktegin was this year²⁴ in Tabaristan, which he had added to his dominions. The Saljuqs wrote to him and asked him for a guarantee of security. They undertook to attack the group that was causing disturbance in his territory, to drive them out and fight them, and to be his greatest helpers against them and against others. He seized their envoys and despatched a massive army against them, led by Iltughdi, his chamberlain, and others of his senior emirs. They marched against them, and they met at Nasa in Sha'ban of this year [11 June–9 July 1035] and fought a great battle, in which the Saljuqs were routed and their property seized. [478] A dispute over the booty ensued in the ranks of Mas'ud's army, which led to outright fighting. At that same time it happened that after the Saljuqs had fled, Da'ud said to them, 'The enemy have now camped and have relaxed their guard. They feel safe from attack. Our best plan is to attack them to see if perhaps we may gain an advantage.' So they retraced their steps and came up to them just when they were disputing and fighting amongst themselves. They fell upon them and killed many and took others captive and recovered the booty that they had lost and their men who had been taken captive.²⁵

The scattered remnants of his army returned to Sultan Mas'ud when he was in Nishapur, and he was sorry he had spurned their offer of allegiance. He realised that awe of them had taken a firm hold on the hearts of his soldiers and that because of

this defeat [he had suffered] the Saljuqs would be more ambitious and would dare to meet his royal troops in pitched battle, whereas before they had been greatly afraid. He feared that there would be sequels to this present disaster. After the receipt of letters from Mas'ud full of threats and menaces, Tughril Beg said to his prayer leader, 'Write to the sultan. Say, "O God, the possessor of sovereignty, You give sovereignty to whomsoever You wish, and You take away sovereignty from whomsoever You wish. In Your hand is all that is good, You have power over everything."²⁶ Write nothing more than that.' He wrote as instructed and when the letter came to Mas'ud he gave orders for a reply to be despatched full of fair promises and he sent with it a precious robe of honour. He ordered the Saljuqs to move to Amul al-Shatt, which is a city on the Oxus, and forbade them to cause trouble or disorder. He assigned Dihistan to Da'ud, Nasa to Tughril Beg, and to Payghu²⁷ Farawa. To each one he gave the title of dihqan. They treated both the envoy and the robes of honour with disdain, and said to the envoy, 'Had we known that the sultan would spare us when he had the upper hand, we would have obeyed him, but we know that, whenever he has us in his power, he will destroy us because of what we have done. We shall not obey him, nor shall we trust him.' They caused serious disorder but later stopped and gave it up, saying, 'Whether we have the power to get justice from the sultan or not, there is no need for us to destroy all and sundry and plunder their property.' They sent to Mas'ud, deceiving him by pretending to be obedient and to stop their [479] trouble-making, and requesting him to release their uncle, Arslan ibn Saljuq, from prison. He granted their request and summoned Arslan to his presence in Balkh. On Mas'ud's orders Arslan wrote to his nephews, Payghu, Tughril Beg and Da'ud, ordering them to mend their ways and to give up their evil deeds. He sent them a messenger to convey these orders, and with him he sent an awl, which he ordered the messenger to hand over to his nephews. When the envoy arrived, transmitted the message and handed over the awl, they reacted with rejection and hostility and reverted to their original behaviour, raiding and causing disorder.²⁸ Mas'ud put Arslan back in prison and he himself went to Ghazna. The Saljuqs then attacked Balkh, Nishapur, Tus and Juzjan, as we have related.

Da'ud took up residence in the city of Marv, and Sultan Mas'ud's troops were routed by the Saljuqs time after time. His men were overcome by fear, especially seeing that he was so far away in Ghazna. A constant stream of letters from his lieutenants and officials came to him, begging his aid and complaining and relating all that the Saljuqs were doing in the land. He would give no answer and send no aid. He neglected Khurasan and the Saljuqs and busied himself with the affairs of India.

When the position in Khurasan had become serious and the Saljuqs' power grown great, Mas'ud's viziers and counsellors assembled and said to him, 'Your lack of concern with Khurasan is the greatest boon to the Saljuqs. This it is that enables them to conquer the land and establish their power. We know, and every intelligent man knows, that they will soon conquer the whole of Khurasan if they are allowed to go on as they are. From Khurasan they will march on Ghazna and then our measures will be of no avail, nor shall we be able to enjoy our leisure or divert ourselves with play and amusements and song and dance.' Then he awoke from his sleep and saw where his true course lay after he had been so negligent. He despatched numerous armies with his senior emir, called Subashi, who was his chamberlain. Previously he had sent him against the Iraqi Oghuz, but we have already given an account of that. With him he sent another great emir, whose name was Mardawij ibn Bishu.²⁹

[480] Subashi was a coward and he remained in Herat and Nishapur. Then, quite suddenly, he raided Marv, where Da'ud was, and travelling by forced marches, arrived at the city in three days.³⁰ His troops and his mounts were greatly fatigued and exhausted. Da'ud withdrew before him, but the army caught up with him and the lord of Juzjan³¹ attacked him. Da'ud stood and fought and the lord of Juzjan was killed and his troops put to flight. His death grieved Subashi and all his followers. They were seized with dismay, while the spirits of the Saljuqs rose and their ambition grew.

Da'ud returned to Marv, where he treated the inhabitants well. His name was pronounced in the khutbah there on the first Friday in the month of Rajab 428 [22 April 1037]. In the khutbah he was given the title of King of Kings. Meanwhile Subashi was wasting time, moving from one campaign camp to another, outfoxed by the Saljuqs. It is said that he acted thus through cowardice and inefficiency, but it is also claimed that the Saljuqs wrote to him and suborned him with attractive promises. So he allowed them some breathing space and was slack in pursuing them, but God knows best.

On account of the long stay in Khurasan of Subashi and his troops and of the Saljuqs too, the land was devastated and much blood shed, and supplies and provisions became short, especially for the regular army. The Saljuqs did not care too much about that because they were content with little. Subashi was compelled to prosecute the war more actively and to give up his hedging. He and Da'ud marched against one another and they met in battle in the month of Sha'ban 428³² [May 1037] at the gates of Sarakhs. Da'ud had an astrologer, called al-Sauma'i, who advised him to fight and guaranteed him victory. He swore that if he was mistaken his life could be forfeit. When the two armies met, Subashi's troops did not stand firm but suffered an ignominious rout and came to Herat in a most shameful state. Da'ud and his troops pursued them as far as Tus, taking prisoners. They did not put them to death, but they took their possessions. This battle gave [481] the Saljuqs control of Khurasan and they made their entry into the great cities. Tughril Beg entered Nishapur and took up residence in the suburb of Shadyakh. There in the month of Sha'ban his name was mentioned in the khutbah as 'the Great Sultan,'³³ and he sent his lieutenants to the various regions.³⁴

Da'ud marched to Herat, which Subashi abandoned before proceeding to Ghazna. Mas'ud blamed him and refused to grant him an audience. He told him, 'You have lost my armies and wasted time, so that now the power of the enemy is great and the field is clear for them. They have taken over whatever land they wish.' Subashi excused himself by saying that the Saljuqs had split into three groups. Whenever he pursued one group it retired before him, leaving the two others behind him to do whatever they wished in the land. So Mas'ud was forced to go in person to Khurasan. He assembled his armies and distributed great sums of money amongst them. He set out from Ghazna at the head of an army, which vast expanses could not contain, accompanied by a great number of elephants, and arrived at Balkh, where Da'ud also came to face him and camped nearby. One day, lightly armed with a small company of his followers, Da'ud entered the city, when the troops were not alert, and took the great elephant which stood at the gate of Sultan Mas'ud's palace, and several of the reserve royal mounts. He rose greatly in people's estimation and the royal army became more and more in awe of him.

At the beginning of the month of Ramadan 429 [7 June 1038] Mas'ud left Balkh accompanied by 100,000 cavalry, not counting service personnel. He passed by Juzjan

and took the governor there, whom the Saljuqs had appointed, and crucified him. From there he came to Marv al-Shahijan.³⁵ Da'ud went to Sarkhs, where he joined his two brothers, Tughril Beg and Payghu. Mas'ud sent them envoys with peace overtures. Payghu took back the answer, and was received well by Mas'ud and given a robe of honour. The substance of the message was, 'We cannot trust any peace we make with you, after what we have done to anger you, each deed being humiliating and ruinous for you.' They gave him no hope of a negotiated peace, so he marched from Marv to Herat. Da'ud thereupon moved against Marv but the inhabitants of the city held out against him. For seven months he besieged the city. He pressed them hard [482], kept up a constant attack and eventually took the city.

On hearing this news Mas'ud was greatly downcast and, leaving Herat, went to Nishapur and then from there to Sarakhs. Whenever he pursued the Saljuqs to one place they abandoned it for another. Things went on like this until winter overtook Mas'ud's men and they took up quarters in Nishapur to wait for spring.

When spring came Mas'ud was fully engaged in his pleasures and his drinking. Spring came and went with no change. At the onset of summer his viziers and courtiers censured him for his neglect of the enemy, so he marched from Nishapur, seeking the Saljuq forces. They entered the desert and he followed them two stages behind. The army with him was very disgruntled because of the long march and campaign. They were sick of making and breaking camp, for they had been on campaign for about three years, partly with Subashi and partly with Mas'ud. On entering the desert he camped at a place where there was little water. The heat was intense and there was not sufficient water for the sultan and his immediate staff. Da'ud with the bulk of the Saljuq forces opposed him, while other tribesmen faced the rearguard of the army, snatching stragglers. By the will of God Almighty it came about that Mas'ud's guard and a detachment of the regular army fell into a dispute over the water and in the confusion and crowding eventually came to blows, fighting one another and plundering one another's baggage. Thus the unity of the army was undermined and body after body of men began to desert Mas'ud. Da'ud realized what disarray was in their ranks, and moved forward and attacked them while they were squabbling, fighting and plundering one another. They turned their backs and fled with no regard for one another. Much slaughter was done amongst them. Sultan Mas'ud and his vizier called upon them and ordered them to return but they would not, and so the rout was complete. Mas'ud stayed firm and he was asked, 'Why do you wait? Your men have deserted you and you are alone in a dangerous desert, with your enemy before and behind you. There is no sense in remaining.' So he left [483] in flight with about 100 horsemen. One of the Saljuq horsemen followed him, but Mas'ud wheeled round on him and killed him. Then he stopped for nothing till he came to Gharchistan.³⁶

From Mas'ud's army the Saljuqs took booty beyond measure. Da'ud distributed it to his men and took very little for himself. He moved into Mas'ud's pavilion and sat on his throne. For three days his army did not dismount from their horses nor move any distance from them, except for the necessary business of eating, drinking and so forth, fearing that the royal army might return. The captives he set free and remitted the land tax for a whole year. Tughril Beg marched to Nishapur, which he took and entered at the end of the year 431 and the beginning of the year 432 [September 1040].³⁷ His men plundered the inhabitants. It is related of him that he saw an almond cake, which he ate and said, 'This is excellent *tutmach*,³⁸ but there is no garlic in it.'

The Oghuz also saw camphor and thought that it was salt. They said, 'This is bitter salt.' Many things of this sort are narrated about them.

The urban gangs³⁹ in Nishapur had been causing great trouble and had grown very powerful. The inhabitants of Nishapur suffered increasing hardship through them and because of their seizing of property, killing of persons and shameful treatment of women. Whatever they wanted to do they did because there was no-one powerful enough to restrain them. After Tughril Beg's entry into the city the gangs were in dread of him and gave up their evil deeds, which brought peace and security to the populace.

The seizure of all the land by the Saljuqs followed. Payghu went to Herat and entered it, and Da'ud to Balkh, where Altuntaq the Chamberlain was governor on behalf of Mas'ud. Da'ud sent to ask him for the surrender of the city and to tell him that his master was incapable of coming to his aid. Altuntaq imprisoned [484] his envoys, so Da'ud put him under siege and invested the city. Altuntaq sent to Mas'ud who was in Ghazna, informing him of the situation and of the serious siege that he was enduring. A large force was equipped and despatched by Mas'ud. One detachment of them came to Rukhkhaj,⁴⁰ where there was a body of the Saljuq forces, and a battle was fought, in which the Saljuqs were defeated. 800 of them were killed and many taken prisoner. That region remained free of them. Another detachment of Mas'ud's army came to Herat, where Payghu was. A battle was fought and they expelled him from the city.

Then Mas'ud sent his son, Mawdud, at the head of a large army, as reinforcement for those other troops, but Mas'ud was killed while his son was in Khurasan, as we shall relate, God willing. That army marched from Ghazna in the year 432 [1040]. When they approached Balkh, Da'ud sent a group of his forces, who inflicted a severe defeat on Mawdud's vanguard, which was routed. Da'ud's forces pursued them, and when Mawdud's army got news of them they withdrew and advanced no more. On hearing this intelligence, Altuntaq, the ruler of Balkh, submitted to Da'ud and surrendered the city to him. He humbled himself in obeisance to him.⁴¹

ACCOUNT OF THE ARREST OF SULTAN MAS'UD, HIS DEATH, AND THE ACCESSION OF HIS BROTHER, MUHAMMAD

We have mentioned Mas'ud ibn Mahmud ibn Sabuktegin's return to Ghazna from Khurasan. He arrived there during Shawwal 431 [15 June-13 July 1040] and arrested Subashi and other emirs, as we have related. He appointed different men and sent his son, Mawdud, to Khurasan with a large army [485] to deny it to the Saljuqs. Mawdud marched to Balkh to drive Da'ud, Tughril Beg's brother, away from it. His father, Mas'ud, assigned him his vizier, Ahmad ibn Muhammad ibn Abd al-Samad, to manage his affairs. They left Ghazna during Rabi' I 432 [9 November-8 December 1040].

Seven days later Mas'ud left for India to winter there, as was the custom of his father. When he went he took with him his brother, Muhammad, blinded. He carried his treasure chests with him, intending to recruit troops in India to fight the Saljuqs, confident in the treaties he had made there. When he had crossed the Jaxartes,⁴² which is a large river, like the Euphrates, and had transported part of his treasure across, Anushtegin al-Balkhi and a group of the palace mamlukes⁴³ got together and plundered the treasure still left behind, set up Mas'ud's brother, Muhammad, on 13

Rabi' II [21 December 1040] and saluted him as their commander. He refused to comply, but they threatened him and forced him to accept. Mas'ud remained with the forces that were with him and guarded himself well. The two groups met and fought in mid Rabi' II [23 December], and grievous were the losses for both parties. Then Mas'ud's army broke, and he fortified himself in the fort of Marikala,⁴⁴ where he held out, besieged by his brother. His mother said to him, 'Your rank does not make you inviolate. It is better that you go out to them on terms than that they take you by force.' So he gave himself up to them and they arrested him. His brother Muhammad said to him, 'By God, I shall not requite you for what you did to me. I shall treat you with nothing but kindness. Consider where you wish to reside, so that I may convey you there with your sons and your womenfolk.' He chose the fortress of Giri,⁴⁵ where Muhammad sent him under escort, ordering that he be honoured and protected.

Mas'ud sent to his brother asking for money for his expenses. He sent him 500 dirhams. Mas'ud wept and said, 'Yesterday I commanded three thousand loads of [486] treasure, and today I do not possess a single dirham.' The messenger gave him one thousand dinars of his own money, which Mas'ud accepted. This was the cause of the messenger's good fortune, because, when Mawdud ibn Mas'ud came to power, he showed him very great kindness.

Muhammad entrusted control of his state to his son, Ahmad, who was an unstable and reckless person. He, together with his cousin, Yusuf ibn Sabuktegin, and Ibn Ali Khwishawand, conspired to kill Mas'ud, so that his own and his father's rule might be undisturbed. He went to see his father and requested his signet ring to seal some treasure chests. After he had been given it, he took it to the citadel. The conspirators gave the ring to the governor, saying, 'We have a message for Mas'ud.' When they had been let in, they killed him. Hearing of that, Muhammad was grieved and very upset, and condemned the action.

There is also a report that, when Mas'ud was in prison, two sons of his brother Muhammad, one called Abd al-Rahman and the other Abd al-Rahim, visited him. Abd al-Rahman stretched out his hand and took the cap from his uncle's head, but Abd al-Rahim reached out, took the cap from his brother and rebuked and upbraided him. He kissed the cap and put it back on his uncle's head. Because of that Abd al-Rahim escaped death or captivity when Mawdud ibn Mas'ud came to power, as we shall relate, God willing.

Muhammad was urged by his son, Ahmad, to kill the latter's uncle, Mas'ud, and eventually gave orders for that to be done, and sent persons to kill him and throw him in a well, which they then blocked up. It is said that he was thrown into a well alive, and that he died after the mouth was blocked up. God knows best!⁴⁶

After his death Muhammad wrote to his nephew, Mawdud, who was in Khurasan, saying, 'Your father was killed in retribution. The sons of Ahmad Yinaltegin killed him without my approval.' Mawdud replied, 'God grant the Emir, my uncle, a long life and provide his mad son, Ahmad, with some good sense to live [487] by. He has embarked on a terrible course and has dared to shed the blood of such a ruler as my father, to whom the Commander of the Faithful gave the title Lord of Kings and Sultans. You shall learn in what doom you are entangled and what evil you have laid up for yourselves. "Those that do wickedness shall learn how utterly they shall be overthrown."⁴⁷

We shall split the heads of men who laud it over us, who were most disobedient

and wicked.’

Muhammad’s army became overweening in their behaviour towards him and they were not in awe of him. They laid hands on and plundered the populace’s property, so that the land became ruined and depopulated, particularly the city of Peshawar, for its inhabitants perished and their wealth was plundered. A mameluke sold for a dinar, as did each *mana*⁴⁸ of wine. Then Muhammad departed from that city two nights before the end of Rajab [3 April 1041]. What happened then we shall relate, God willing.

The Sultan Mas’ud was brave and noble, a man of many virtues. He loved the ulema and showed much kindness to them and favoured them greatly. They composed many works for him on the various branches of knowledge. He gave much in alms and was charitable to the indigent. Once during the month of Ramadan he donated one million dirhams in alms, and he was generous in his pensions and gifts. He built many mosques in his realms and his public works were well-known and celebrated, which travellers benefited from, and yet he strictly refrained from appropriating his subjects’ wealth. He rewarded poets with magnificent gifts. To one poet he gave a thousand dinars for an ode, and to another a thousand dirhams for each verse. He himself wrote a very fair hand. His kingdom was large and extensive. He ruled Isfahan, Rayy, Hamadan and the neighbouring lands, Tabaristan, Jurjan, Khurasan, Khwarizm, the land of Rawan,⁴⁹ Kirman, Sijistan, Sind, Rukhkhaj, Ghazna, the land of the Ghur, and India. Much of this he controlled and he was obeyed [488] by all mankind [in these realms]. His excellent qualities were many, and since celebrated works have been written about them, there is no need to mention them at length here.

ACCOUNT OF THE ACCESSION OF MAWDUD IBN MAS’UD AND HIS KILLING HIS UNCLE, MUHAMMAD

After the murder of Mas’ud the news reached his son, Mawdud, while he was in Khurasan. He returned by forced marches to Ghazna, and he and his uncle Muhammad drew up their troops for battle on 3 Sha’ban [8 April 1041]. Muhammad and his army were routed, and he was captured along with his son Ahmad, as also were Anushtegin al-Balkhi, the eunuch, and Ibn Ali Khwishavand. Mawdud put them to death and he killed all his cousins, except for Abd al-Rahim, because he had disapproved of the way his brother, Abd al-Rahman, treated their uncle, Mas’ud. On the site of the battle he built a village with a fort and called it Fathabad [Victory Town]. He killed all who had a hand in the arrest of his father. On his return to Ghazna, which he entered on 23 Sha’ban 432 [28 April 1041], he appointed as his vizier Abu Nasr,⁵⁰ his father’s vizier. He manifested justice and good kingship, following the practice of his grandfather, Mahmud.

Da’ud, Tughril Beg’s brother, had taken the city of Balkh and given it up to be sacked, as we have mentioned,⁵¹ while Mawdud was encamped opposite him. When the murder of Mas’ud occurred, Mawdud withdrew in order that God’s foreordained plan might be achieved. After Mawdud had won this victory, the inhabitants of Herat rose up against the Oghuz tribesmen of the Saljuqs that were amongst them, expelled them and held the city for Mawdud. The latter’s position at Ghazna was now firmly established and his only remaining worry was the position of his brother, Majdud, whom his father had sent to India in 426 [1034–35], and who, he feared, might act against him. He received news that Majdud had moved against Lahore and Multan

which he took and whose revenues he seized [489], and that he had assembled troops there, openly declaring opposition to his brother. Mawdud sent an army to stop him and to fight, but Majdud, after reviewing his troops for a campaign and attending the Feast of the Sacrifice, one morning three days later in Lahore was found dead of unknown causes. All the realm then paid allegiance to Mawdud. He now became firmly established and securely in control. Hearing that, the Saljuqid Oghuz became fearful and apprehensive of him, so they made contact with the ruler of the Turks in Transoxania, offering obedience as vassals.

– [490–4] – ⁵²

This year Qizil, the emir of the Iraqi Oghuz, died in Rayy. He was buried in a district within its territories.

[495]

The Year 433 [1041–42]

ACCOUNT OF THE DEATH OF ALA AL-DAWLA IBN KAKUYA

In Muharram of this year [September 1041] there died Ala al-Dawla Abu Ja'far ibn Dushmanziyar, known as Ibn Kakuya, after his return from the territory of Abu'l-Shawk. He was so called because he was the son of the maternal aunt of Majd al-Dawla Ibn Buya, and in their tongue *kakuya* means maternal aunt. He was succeeded in Isfahan by his son, Zahir al-Din Abu Mansur Faramurz, the eldest of his sons. The army gave him its allegiance. His [other] son, Abu Kalijar Garshasp went to Nihavand and resided there to administer it and to control the districts of the Uplands. He appropriated them for himself, and his brother, Abu Mansur Faramurz, did not interfere.

Subsequently a governor of Ala al-Dawla in the castle of Natanz⁵³ was sent a message by Abu Mansur demanding some of the money and stores he had. He refused to comply and revolted. Abu Mansur and his youngest brother Abu Harb marched against him to take the castle from him in whatever way they could. However, Abu Harb went up into the castle and joined the governor in his rebellion, so Abu Mansur returned to Isfahan. Abu Harb sent to the Saljuqid Oghuz in Rayy, seeking their aid, and so a number of them went to Kashan, which they entered and plundered before handing it over to Abu Harb and returning to Rayy. Abu Mansur sent some troops there to recover the place from his brother, but Abu Harb assembled the Kurds and others, having put a follower of his in charge, and sent them to Isfahan to take it, as he asserted. [496] His brother Abu Mansur also put an army in the field. They met and Abu Harb's troops were defeated and several of them taken prisoner.

Abu Mansur's men advanced and besieged Abu Harb. When he saw the situation, he was fearful and left the castle in disguise. He joined Prince Abu Kalijar, the lord of Fars and Iraq, in Shiraz, whom he encouraged to attack Isfahan and take it from his brother. The prince marched there and put it under siege with the Emir Abu Mansur within. He resisted, and several engagements ensued between the two parties. The result was a peace agreement, to the effect that Abu Mansur should remain in Isfahan and pay a fixed tribute. Abu Harb returned to the castle of Natanz and was closely blockaded there, so he sent to his brother requesting some settlement and they agreed

terms, that he should give his brother some of what the castle contained and he himself remain there undisturbed.

Later Ibrahim Yinal appeared before Rayy, as we shall relate. He sent to Abu Mansur Faramurz asking him for a treaty, which he did not respond to. Faramurz went to Hamadhan and Barujird and took them over. Later he and his brother Garshasp made peace and he assigned him Hamadhan as a fief, and the khutbah was made in the name of Abu Mansur on the pulpits in Garshasp's lands. Thus they formed a united front. The person who organised their affairs was al-Kaya Abu'l-Fath al-Hasan ibn Abd Allah, the man whose efforts were behind the formation of their unity.

ACCOUNT OF TUGHRIL BEG'S CONQUEST OF JURJAN AND TABARISTAN

During this year Tughril Beg conquered Jurjan and Tabaristan. It happened as follows. The local ruler, Anushirvan ibn Manuchihr ibn Qabus ibn Vushmagir, seized Abu Kalijar ibn Vayhan [497] al-Quhi, the commander of his army, and married his mother with the help of his [own] mother.⁵⁴ Tughril Beg realised that in those lands there was no-one capable of defending them against him, so he marched there, to Jurjan, accompanied by Mardawij ibn Bishu. After the siege had begun the resident governor opened the city to Tughril. He made his entry and imposed a payment of 100,000 dinars on the inhabitants, then handed the city over to Mardawij and imposed on him an annual tribute of 50,000 dinars from all that region. He then returned to Nishapur.

Mardawij attacked Anushirvan in Sariya,⁵⁵ where he was at that time. They made peace on condition that Anushirvan guaranteed Mardawij 30,000 dinars. In all those lands the khutbah was pronounced in the name of Tughril Beg. Mardawij married Anushirvan's mother, and Anushirvan continued to act on the orders of Mardawij, not disobeying him in anything at all.

— [498–503] — ⁵⁶

[504]

The Year 434 [1042–43]

ACCOUNT OF TUGHRIL BEG'S CONQUEST OF THE CITY OF KHWARIZM

It has already been mentioned that Khwarizm formed part of the kingdom of Mahmud ibn Sabuktegin. After his death it passed to his son and successor, Mas'ud. Altuntash, Mahmud's chamberlain and one of his greatest emirs,⁵⁷ ruled there, firstly as deputy for Mahmud and then for his son, Mas'ud. When Mas'ud was distracted by his brother Muhammad's attempt to seize the succession, the Emir Alitegin, lord of Transoxania, attacked the outlying provinces of his territory and threw them into confusion. When Mas'ud had finished with his brother and was well established on the throne, he wrote to Altuntash in the year 424 [1033], urging him to attack Alitegin's territory and to seize Bukhara and Samarqand,⁵⁸ and he sent him a large army as reinforcements, so he crossed the Oxus and gained all his objectives in Alitegin's territory. Alitegin fled before him.

Altuntash took up residence in the newly conquered lands and saw that their revenue was not sufficient for the needs of his army, for he needed a large army to guard against the depredations of the Turks. He communicated that to Mas'ud and

asked for permission to return to Khwarizm. This was granted, but when he returned Alitegin came upon him unawares and caught him in an ambush. However, Alitegin was put to flight and took refuge in the fortress of Dabusiyya,⁵⁹ where Altuntash besieged him. When he was on the point of being taken, Alitegin established contact with Altuntash and by his entreaties won his sympathy. The latter abandoned the siege and returned to Khwarizm.

In this conflict Altuntash received a wound and after his return to Khwarizm he fell sick from it and died, leaving three sons, Harun, Rashid and Isma'il. [505] After his death his vizier Abu Nasr Ahmad ibn Muhammad ibn Abd al-Samad took control of the city and guarded, among other things, the treasury. He sent word to Mas'ud, who appointed Altuntash's eldest son, Harun, to be governor of Khwarizm, whither he then sent him, as he was at his court.

Now it happened that Masud's vizier al-Maymandi died,⁶⁰ so Mas'ud summoned Abu Nasr Ibn Muhammad ibn Abd al-Samad and appointed him as his vizier. Abu Nasr deputed his son, Abd al-Jabbar, to serve as vizier with Harun. A dispute between Abd al-Jabbar and Harun left a deep grudge in the latter's heart. His men urged him to seize Abd al-Jabbar and to rebel against Masud, which he did in the month of Ramadan 425 [19 July–17 August 1034]. The plan was to kill Abd al-Jabbar but he hid. His father's enemies said to Mas'ud, 'Abu Nasr has plotted with Harun to rebel. His son has gone into hiding only to trick and deceive us.' So Mas'ud turned against Abu Nasr, but made none of that obvious to him.

Mas'ud determined to march to Khwarizm from Ghazna. He set out in the winter, which made it impossible for him to get to Khwarizm, so he went to Jurjan instead, seeking Anushirvan ibn Manuchihr to punish him for his actions when Mas'ud was busy in India fighting Ahmad Yinaltegin. While in Jurjan a letter came from Abd al-Jabbar, Abu Nasr's son, telling that Harun had been killed and the land restored to Mas'ud's allegiance. From the first moment of his going into hiding Abd al-Jabbar had been plotting to have Harun killed and had arranged a group of assassins, who slew him as he was going out to hunt. Abd al-Jabbar took control of affairs into his own hands.

Having read the letter of Abd al-Jabbar Mas'ud realised that what had been said about his father was quite false, and so restored him to his full confidence. However, Abd al-Jabbar survived only for a few days. He was attacked by some mamlukes of Harun and done to death. They set up as ruler Isma'il ibn Altuntash, with Shukr, his father's eunuch, as regent, and openly rebelled against Mas'ud. The latter wrote to Shah Malik ibn Ali, one of the rulers of the outlying Khwarizm region, ordering him to attack and take Khwarizm. He marched thither but was confronted [506] and resisted by Shukr and Isma'il. After Shah Malik had defeated them and taken the country, they went to the two Saljuq brothers, Tughril Beg and Da'ud, and took refuge with them, requesting their help. Da'ud returned with the two to Khwarizm, where Shah Malik met them in battle and routed them. After Mas'ud's murder and the accession of Mawdud, Shah Malik became the latter's loyal vassal and each of them remained firmly attached to the other.

Subsequently Tughril Beg marched to Khwarizm and besieged the city, and eventually gained control of it, having put Shah Malik to flight with his treasure and possessions.⁶¹ Through the desert he went to Dihistan, then from there to Tabas, then to the confines of Kirman, and from there to the provinces of Tiz and Makran. Having arrived there, he thought himself far enough removed to be safe and put away all

anxiety. However, Irtash, the brother of Ibrahim Yinal and Tughril Beg's cousin, came to hear of him and tracked him down with 4000 cavalry. He fell upon him, seized him and took all he had, and taking him back, handed him over to Da'ud. Irtash kept the booty for himself and then returned to Badhghis, which is near Herat, and resumed his siege of Herat, for the inhabitants of that town were up to this time still stubbornly holding out and remaining loyal to Mawdud ibn Mas'ud. The inhabitants fought on and resisted in their city, even though its hinterland was ruined. The [state of] war encouraged them in that, out of fear of the Oghuz.

IBRAHIM YINAL'S MARCH ON HAMADHAN AND HIS SUBSEQUENT DEEDS

We have already mentioned Ibrahim Yinal's move from Khurasan to Rayy and his conquest of the latter. When the necessary arrangements had been made there, he left Rayy and took the neighbouring territories. Next he turned to Barujird⁶² [507], which was taken, and then he moved against Hamadhan. The local ruler, Abu Kalijar Garshasp ibn Ala al-Dawla, abandoned it and left for Sabur Khwast.⁶³ Then Ibrahim Yinal invested the city and demanded admittance. The inhabitants replied, 'If you desire our obedience and what rulers expect from their subjects, then this we shall offer and this we shall accept, but first seek out your adversary, who was amongst us (meaning Garshasp). We cannot be sure that he will not come back to us. If you defeat him or drive him away, we shall be yours.'

So he offered them no harm and went after Garshasp, after receiving some money from the populace. On his approach to Sabur Khwast, Garshasp went up into the citadel, where he fortified himself strongly. Ibrahim laid siege to the town, whose inhabitants resisted for fear of the Oghuz. However, as they did not have the strength to resist, the town fell to an assault, and the Oghuz plundered the populace and perpetrated some atrocities. They then returned to Rayy with their booty and saw that Tughril Beg had arrived there. When Ibrahim and the Oghuz abandoned Hamadhan, Garshasp came back into the town, where he remained until Tughril Beg came to Rayy and Ibrahim went to join him, as we shall relate, God willing.⁶⁴

TUGHRIL BEG'S MOVE TO RAYY AND HIS CONQUEST OF THE UPLANDS

This year Tughril Beg left Khurasan for Rayy, after he had completed the conquest of Khwarizm, Jurjan and Tabaristan. On hearing of his coming, his brother Ibrahim Yinal went to meet him. After Tughril Beg had taken over Rayy and other towns in the Uplands from him, he then left for Sijistan. Tughril Beg also took the fortress of Tabarak⁶⁵ from Majd al-Dawla Ibn Buya, who remained with him in honoured state. The reconstruction of Rayy, which had suffered badly, was ordered by Tughril Beg,⁶⁶ and in the governor's palace were found [508] bejewelled golden saddles, two porcelain jars full of gems, a large sum of money and other items.

When Tughril Beg was still in Khurasan, Kamro had given him gifts and waited upon him, as he likewise did in Rayy for Tughril Beg's brother, Ibrahim. When Tughril came to Rayy, he gave him numerous gifts of many different sorts, under the impression that Tughril would increase the size of his land grant and bear in mind all his previous services to him. His expectations were disappointed, and an annual contribution of 27,000 dinars was levied on what he held.

Then Tughril went to Qazvin, whose inhabitants offered him resistance. He made an

assault on the town under a barrage of arrows and stones. No defender could remain on the walls. Barshaq, one of the inhabitants, was killed and 350 men were captured. Seeing the situation, Kamro and Mardawij ibn Bishu feared that the town would be taken by force and sacked, so they stopped the resistance of the inhabitants and arranged for a peaceful surrender on payment of 80,000 dinars. The local lord became a vassal of Tughril.

Letters were sent by Tughril Beg to Goktash and Buqa and other Oghuz leaders, who had gone west earlier, offering them various inducements and inviting them to come to join his service. When his envoy came to them, they moved to new encampments by a river in the region of Zanjan and sent his envoy back, with the message, 'Say to him, "We know that your aim is to bring us all together and then arrest us. Our fear of you has made us remove ourselves from you. We have camped here and if you move against us, we shall make for Khurasan or Rum but we shall not meet with you ever."'

Tughril Beg sent demands for allegiance and money to the ruler of the Daylam, who complied [509] and sent money and goods. Tughril also sent to the Salar of Tarm, demanding allegiance and the payment of 200,000 dinars. It was in the end agreed between them that he should recognize Tughril's suzerainty and pay a certain sum of money. A detachment was also sent to Isfahan, where Abu Mansur Faramurz⁶⁷ ibn Ala al-Dawla ruled. It raided the surrounding country and returned safe and sound.

Having marched from Rayy, Tughril Beg made clear that he planned to attack Isfahan. Faramurz made contact with him and bought him off, so he went instead to Hamadhan and took it from its ruler, Garshasp⁶⁸ ibn Ala al-Dawla, who had attended upon Tughril Beg in Rayy, after the latter had written to him more than once. He had gone with him from Rayy to Abhar and Zanjan, but Tughril took Hamadhan from him and his followers deserted him. Tughril Beg also demanded his surrender of the fortress of Kinkiwar. When he ordered the garrison to give it up, they would not do so, but said to Tughril's envoys, 'Say to your master, "By God, even if you cut him up into little pieces, we would not surrender the fortress to you."' Tughril Beg said to him, 'It's only on your orders and by your plan that they are holding out. Go up and join them, and stay with them, and do not leave your position until I give you leave.'

Tughril Beg returned to Rayy, having left as his deputy in Hamadhan Nasir al-Alawi, a man previously imprisoned by Garshasp. Tughril then removed him, gave him charge of Rayy and ordered him to assist those he placed in the town. With him was Mardawij ibn Bishu, his deputy in Jurjan and Tabaristan. However, he died and his son Jastan took his place. Tughril Beg went to Jurjan, dismissed Jastan and gave control of Jurjan to Asfar, one of the special courtiers of Manuchihr ibn Qabus. When he had finished his business in Jurjan and Tabaristan, he marched to Dihistan and besieged it. The local ruler was Kamyar, who resisted, relying on the town's strong defences.

[510]

TUGHRIL BEG'S TROOPS CAMPAIGN IN KIRMAN

Tughril Beg despatched a detachment of his men to Kirman with his brother Ibrahim Yinal after his entry into Rayy. It is said that Ibrahim did not go to Kirman, but only Sijistan, and that the commander of the troops that went to Kirman was someone else. When they arrived they plundered the outlying parts of Kirman but hesitated to make

any deep penetration. Eventually, when they saw no military resistance, they pushed on into the province and took and sacked several places.

When news of this came to the ruler of Kirman, Abu Kalijar, he sent his vizier Muhadhdhab al-Dawla at the head of a large force and ordered him to make forced marches to catch up with them before they could gain control of Jiruft, which they were besieging. He covered the stages of his march very quickly, and when he drew near, they shifted camp from Jiruft to a place six leagues from the city.

Muhadhdhab al-Dawla occupied the city and sent out men to bring provisions to his army. The Oghuz appeared to intercept the camels, mules and the supplies, and Muhadhdhab al-Dawla, on hearing that, despatched a detachment of his army to drive them off. They made contact and battle was joined. The Oghuz were numerically superior, so, when this too was reported to Muhadhdhab al-Dawla, he marched to the scene of the battle with his full forces. Each side stood firm against the other and the fighting was very fierce. One of the Oghuz shot an arrow at, and hit, the horse of one of Abu Kalijar's men. Whereupon that cavalryman thrust at him with his lance and struck the Turk's horse. The Turk charged at the cavalryman and struck him a blow that severed his hand. In that state, the cavalryman charged in his turn, struck the Turk with his sword and cut him in two. [511] Both fell to the ground dead, and their mounts were also mortally wounded. No finer exploit of martial valour has ever been recorded.

When Muhadhdhab al-Dawla arrived at the battlefield, the Oghuz fled and abandoned the booty they were carrying off, and entered the desert with the Daylamis in pursuit as far as Ra's al-Hadd. Then the latter returned to Kirman and repaired the ravages of the Turks.

ACCOUNT OF THE ESTRANGEMENT BETWEEN AL-QA'IM BI-AMR ALLAH, THE COMMANDER OF THE FAITHFUL, AND JALAL AL-DAWLA

This year the collection of the poll tax began in Muharram [late August 1042] in Baghdad. Jalal al-Dawla sent men to take the proceeds. It was customary that the revenue from this should be brought to the caliph with no interference from any secular ruler. When Jalal al-Dawla took this step, al-Qa'im bi-Amr Allah found the situation outrageous and very serious. He sent a letter on the matter by the Chief Cadi Abu'l-Hasan al-Mawardi. There was an exchange of correspondence, but Jalal al-Dawla did not pay any attention and took the poll taxes. The caliph assembled the Hashemites in the palace and the foot-soldiers, and ordered the 'flyer'⁶⁹ and the barges to be got ready. He sent to the provincial rulers and the cadis to tell them of his plans and declared his intention to abandon Baghdad, but this came to nothing. There was a breakdown in relations on both sides. However, circumstance demanded that the prince would give up his interference with the caliphal agents in this matter during the coming year.⁷⁰

[512-3] — 71

MISCELLANEOUS EVENTS

This year there was a terrible earthquake in the city of Tabriz. The citadel, the city wall, houses, markets and most of the seat of the governor were destroyed. The emir

survived because he was in one of the gardens. When the number of the dead in the city was counted the total came to nearly 50,000. The emir donned sackcloth in mourning for the size of the disaster. He determined to take refuge in one of his forts, fearing a move by the Saljuqid Oghuz against him. The source of this information was Abu Ja'far ibn al-Raqqi, the Alid syndic⁷² in Mosul.⁷³

[514] — ⁷⁴

[515]

The Year 435 [1043–44]

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[516]

THE DEATH OF JALAL AL-DAWLA AND THE ACCESSION OF ABU KALIJAR

On 6 Sha'ban of this year [10 March 1044] there died in Baghdad Jalal al-Dawla Abu Tahir⁷⁶ ibn Baha al-Dawla ibn Adud al-Dawla ibn Buya after he had been ill with a swelling in the kidney, which lasted for several days until his demise. He was born in the year 383 [994] and his rule in Baghdad lasted for sixteen years and eleven months. He was buried in his own palace. Anyone who knows the story of his reign, how weak he was and how the military and his lieutenants ruled him utterly and how nevertheless his rule lasted to such an extent, will recognise that God Almighty is all-powerful. He gives sovereignty to whomsoever He wishes and takes it away from whomsoever He wishes.⁷⁷

Jalal al-Dawla used to make visits to pious persons and seek their society. Once he visited the two sanctuaries of Ali and al-Husain (on them be peace), and, acting out of piety, he walked about a league barefoot to reach each of these sanctuaries.

On his death the Vizier Kamal al-Mulk ibn Abd al-Rahim⁷⁸ and the senior courtiers moved into the Gate of Degrees⁷⁹ [district] and the Harem⁸⁰ of the Caliphal Palace, fearing that the Turks and the common people would sack their houses. However, the officers of the army gathered beneath the Royal Palace and prevented any plundering by the populace. His death found his eldest son, al-Aziz Abu Mansur, in Wasit, as he usually was. The troops wrote to him, offering their obedience, but stipulated the advance payment of the customary accession gratuity. There was an exchange of messages discussing the amount and the possibility of delaying it because there was no ready money. When news of his death came to Abu Kalijar ibn Sultan al-Dawla ibn Baha al-Dawla, he wrote to the officers and the troops and courted their favour by the offer of a large sum of money in advance. Thus they inclined to him and turned away [517] from al-Aziz. Al-Aziz moved up towards Baghdad with his forces, when he heard that Abu Kalijar had approached the city, as we shall relate under the year 436 [1044–45]. He intended a *coup de main*. Having reached al-Nu'maniyya he was betrayed by his troops, who retired to Wasit and proclaimed Abu Kalijar. Seeing that, al-Aziz went to Nur al-Dawla Dubays ibn Mazyad,⁸¹ because he had heard of the Baghdad troops' preference for Abu Kalijar. He left Dubays and went to Qirwash ibn al-Muqallad, whom he met in the village of Khussa,⁸² in the Baghdad region, and with whom he proceeded to Mosul. Later again, he left him and sought out Abu'l-Shawk,

because he was his father-in-law. However, Abu'l-Shawk, when he had joined him, deceived him and forced him to divorce his daughter, which he did. He next attached himself to Ibrahim Yinal, the brother of Tughril Beg, and subsequently after many and varied adventures came to Baghdad with a small band, planning to win over the troops and to seize power. He was attacked by the supporters of Abu Kalijar. Some of his followers were slain and he himself fled in disguise to Nasr al-Dawla ibn Marwan in Mayyafariqin. There he died, and he was carried to Baghdad to be buried near his father in the Quraysh Cemetery⁸³ in the sanctuary of the Straw Gate in the year 441 [1049–50]⁸⁴. According to the Shaykh Abu'l-Faraj ibn al-Jawzi he was the last of the Buyid rulers.⁸⁵ But this is not so, for there ruled after him Abu Kalijar and then al-Malik al-Rahim, the son of Abu Kalijar, who was their last ruler, as you shall see.

A constant stream of envoys between Abu Kalijar and the troops at Baghdad eventually produced an agreement. The troops swore allegiance and added his name to the khutbah in the month of Safar in the year 436 [28 August–25 September 1044], as we shall relate, God willing.

[518]

ACCOUNT OF THE EVENTS CONCERNING MAWDUD IBN MAS'UD

This [present] year Abu'l-Fath Mawdud sent a chamberlain of his with an army towards Khurasan. The ruler of Khurasan, Daud, the brother of Tughril Beg, despatched his son Alp-Arslan against them at the head of an army. The ensuing conflict ended in a victory for Alp-Arslan, and the troops of Ghazna retired defeated.

In the month of Safar of this same year [9 September–7 October 1043] a group of Oghuz went towards the region of Bust, where they followed their normal practice of plundering and evil-doing. Mawdud sent a force against them, and after an extremely fierce engagement in the province of Bust the Oghuz fled and the army of Mawdud won a victory, in which many of the Turks were killed or taken prisoner.

— [519–520] — ⁸⁶

EVENTS CONCERNING THE TURKS OF TRANSOXANIA

In Safar of this year [September–October 1043] ten thousand tents of the Turks, who used to attack Islamic lands in the regions of Balasaghun and Kashgar, raiding and causing havoc, converted to Islam. On the Feast of the Sacrifice they slaughtered 20,000 head of sheep. Thus God saved the Muslims from their wicked ways.

They used to pass the summer around Bulghar, and winter in the region of Balasaghun. After their conversion they scattered throughout the lands. Each district had 1000 tents, more or less, because they now felt secure. Previously they had gathered together only to protect one another from the Muslims. There remained some Turks who had not converted, the Tatars and the Khitay. They dwelt in the regions of China.

The lord of Balasaghun and the lands of the Turks was Sharaf al-Dawla, a religious man, who was satisfied with protestations of loyalty from his brothers and relatives, and divided the lands amongst them. To his brother, Aslantegin, he gave [521] much of the lands of the Turks, to his brother Bughra Khan Taraz and Isfijab, to his uncle Tugha Khan the whole of Ferghana and to Ibn Alitegin Bukhara and Samarqand and

more besides. He himself was content with Balasaghun and Kashgar.

— [522] — ⁸⁷

MISCELLANEOUS EVENTS

This year there were battles between Ibn al-Haytham, the lord of the Marshes, and [Buyid] troops, both Oghuz and Daylamis. Jamida⁸⁸ and other places were burnt, and the army proclaimed the name of Abu Kalijar in the khutbah.

The Caliph al-Qa'im bi-Amr Allah sent the Chief Cadi Abu'l-Hasan Ali ibn Muhammad ibn Habib al-Mawardi, the Shafi'i lawyer, to Sultan Tughril Beg before the death of Jalal al-Dawla, and ordered that peace should be made between Tughril, Jalal al-Dawla and Abu Kalijar. He travelled to him in Jurjan, and Tughril came out four leagues to meet him, to do honour to the envoy of the caliph. Mawardi returned in the year 436 [1044–45], reporting Tughri's obedience to the caliph, his respect for his commands and his readiness to serve him.

[523] — ⁸⁹

The Year 436 [1044–45]

[524–5] — ⁹⁰

[526]

MISCELLANEOUS EVENTS

This year the Emir Abu Kalijar Garshasp ibn Ala al-Dawla came down from Kinkihar and attacked Hamadan. He took the city and drove out the lieutenants of Sultan Tughril Beg. He made the khutbah in the name of King Abu Kalijar [the Buyid] and became his vassal.

King Abu Kalijar ordered the city wall of Shiraz to be built, which was done and done very thoroughly. The circumference of the wall was 12,000 cubits and its width eight cubits, and it had eleven gates. The construction was completed in the year 440 [1048–49].

Jalal al-Dawla's coffin was transferred this year from his palace to the sanctuary of the Straw Gate, to a tomb [built] for him there.

The Sultan Tughril Beg appointed to be his vizier Abu'l-Qasim Ali ibn Abd Allah al-Juwayni, who was the first to serve him in that capacity. Subsequently he appointed the Ra'is al-Ru'asa Abu Abd Allah al-Husayn ibn Ali ibn Mika'il, then after him Nizam al-Mulk Abu Muhammad al-Hasan ibn Muhammad al-Dihistani, the first to bear the title Nizam al-Mulk. His next vizier was Amid al-Mulk al-Kunduri, the most famous of them. The reason why he became so famous was simply that during his period of office Tughril Beg's empire expanded and he came to Iraq, where he was addressed with the title of sultan. However, we will be giving a sufficient account of al-Kunduri's career, so there is no need to mention it here.

[528]

THE COMING OF IBRAHIM YINAL TO HAMADHAN AND THE UPLANDS

The Sultan Tughril Beg ordered his brother Ibrahim Yinal to proceed to the conquest of the Uplands. Leaving Kirman, he marched on Hamadhan, where Garshasp ibn Ala al-Dawla ruled. After the latter had abandoned the city in fear, Yinal entered and took possession of it. Garshasp joined the Juzqan Kurds.

At that time Abu'l-Shawk was in Dinawar, which he left and went to Qarmisin, frightened and worried by Yinal. This only made Yinal more eager to invade, so he marched to Dinawar, took it and made arrangements for its administration. Then he went on toward Qarmisin. When this information came to Abu'l-Shawk, he rode to Hulwan, leaving the Daylamis and the Shadhanjan Kurds of his army in Qarmisin to hold and defend it. First Yinal approached the city without any of his heavy baggage, and was resisted and repulsed, so he retired and later came back with his tents and equipment. They resisted him again, but the defenders were too weak to hold out against him, so he took the town by force in the month of Rajab [12 January–10 February 1046]. Many of the defenders were killed and those that survived lost their possessions and weapons and were expelled, later joining Abu'l-Shawk. The city was sacked and large numbers of its inhabitants were killed or taken into captivity.

[529] When he heard this, Abu'l-Shawk sent his family, his possessions and his armaments from Hulwan to the fortress of Sirawan,⁹¹ and he remained with minimum equipment and a detachment of his troops. Meanwhile, in Sha'ban [11 February–11 March 1046], Yinal went to Saymara which he took and sacked, and he fell upon the neighbouring Juzqan Kurds and defeated them. Garshasp ibn Ala al-Dawla was dwelling with them. He and they went to the land of Shihab al-Dawla Abu'l-Fawaris Mansur ibn al-Husayn.⁹²

After Abu'l-Shawk had left Hulwan and gone to the fortress of Sirawan, Ibrahim Yinal moved against the city, arriving there at the end of the month of Sha'ban [11 March 1046], when the inhabitants had already abandoned the town and scattered around the surrounding countryside. He sacked and burnt the town, including the residence of Abu'l-Shawk, and departed after destroying and razing it to the ground.

One group of Oghuz travelled to Khaniqin,⁹³ tracking a party of the inhabitants of Hulwan, who had fled that way with their womenfolk, their children and their possessions. They overtook and overwhelmed them, and plundered all they had with them. The Oghuz spread though all those areas and reached as far as Maydash⁹⁴ and its neighbourhood, which they plundered and raided. This information, when it reached King Abu Kalijar in Khuzistan, alarmed and disturbed him, so he determined to march and drive Yinal and the Oghuz who accompanied him out of those territories. He gave orders for his troops to prepare for a campaign against them, but they were unable to mobilize because of the great number of their horses that had died. When he had ascertained that, he set out towards Fars with the army carrying their baggage on donkeys.

pronounced in the name of King Abu Kalijar, and the Emir Abu Mansur ibn Ala al-Dawla returned to his allegiance. We have already mentioned the background to this, how Abu Mansur had rebelled against Abu Kalijar and gone to Kirman to seek protection with, and submit to, Tughril Beg, but how he had been disappointed of his high hopes from that quarter. On Tughril Beg's return to Khurasan, Abu Mansur was afraid of Abu Kalijar and wrote to him offering to return to his allegiance, which was accepted, and the two came to terms.

And in this year Abu'l-Shawk and his brother Muhalhil came to terms, putting an end to a dispute which had lasted since Muhalhil had put Abu'l-Fath, the son of Abu'l-Shawk, in prison, where he met his death. At the present moment their common fear of the Oghuz prompted them to make peace overtures. Muhalhil made his apologies and sent his own son Abu'l-Ghana'im to Abu'l-Shawk, and swore that Abu'l-Fath had died of natural causes and had not been killed. 'This is my son,' he said, 'You may kill him in return.' Abu'l-Shawk was satisfied, treated Abu'l-Ghana'im kindly and restored him to his father. So both came to a peaceful understanding.

During the month of Jumada I [14 November-13 December 1045] the caliph bestowed a robe of honour upon Abu'l-Qasim Ali ibn al-Ḥasan ibn al-Muslima and appointed him as his vizier with the title Ra'is al-Ru'asa.⁹⁵ This was the beginning of his career. This came about because Dhu'l-Sa'adat ibn Fasanjus, Abu Kalijar's vizier, was ill-disposed towards Amid al-Ru'asa, the caliph's vizier. He requested the caliph to dismiss him, which he did, and appointed Ra'is al-Ru'asa as a deputy, but later gave him his robe of honour, and he took his official seat as vizier.

In Sha'ban [11 February-11 March 1046] Abu'l-Shawk's brother, Surkhab ibn Muhammad ibn Annaz, marched to [531] Bandanijin,⁹⁶ which was held by Sa'di, Abu'l-Shawk's son. Sa'di abandoned it and went to join his father, leaving Surkhab to plunder part of it. Abu'l-Shawk had previously seized the lands of Surkhab, apart from Diz Diluya, and thus there was dissension between them.

In the month of Ramadan [12 March-10 April 1046], however, Abu'l-Shawk Faris ibn Muhammad ibn Annaz died in the fortress of Sirawan. He had fallen ill when he travelled to Sirawan from Hulwan. After his death the Kurds betrayed his son, Sa'di, and supported his uncle, Muhalhil. Whereupon Sa'di joined Ibrahim Yinal and summoned the Oghuz, as we shall relate, God willing.

This year Isa ibn Musa al-Hadhbani, the lord of Irbil, was killed by two nephews of his on a hunting trip. They then seized the fortress of Irbil. The murdered man's brother, Salar ibn Musa, because of a misunderstanding that had existed between them, was staying with Qirwash ibn al-Muqallad, the ruler of Mosul. After the murder, Qirwash, along with Salar, marched to Irbil, which he took and handed over to Salar, before himself returning to Mosul.

– 97

[532]

The Year 438 [1046-47]

MUHALHIL CONQUERS QARMISIN AND DINAWAR

This year Muhalhil ibn Muhammad ibn Annaz took the city of Qarmisin and Dinawar. This came about as follows. On his return from Hulwan Ibrahim Yinal appointed Badr

ibn Tahir ibn Hilal to be governor over Qarmisin. When Muhalhil came to power after the death of his brother Abu'l-Shawk, he went to Maydasht, which he made his residence, then marched on Qarmisin. Badr fled and let the city fall into the hands of Muhalhil, who next despatched his son Muhammad to Dinawar, where were the troops of Yinal. A battle followed in which several on both sides were killed. Yinal's men were defeated and Muhammad gained possession of the city.

HOW SA'DI, SON OF ABU'L-SHAWK, JOINED WITH IBRAHIM YINAL AND WHAT HE THEN DID

In the month of Rabi' I [5 September–4 October 1046] Sa'di, the son of Abu'l-Shawk, forsook his uncle Muhalhil and attached himself to Ibrahim Yinal as one of his followers.

[533] Behind this was the fact that his uncle married his mother and neglected and despised him. Similarly, he treated the Shadhanjan Kurds with less respect than they deserved. Sa'di therefore made contact with Ibrahim Yinal with a view to joining him. The latter gave him permission to do so and promised the restoration of his father's possessions. Sa'di took with him into Yinal's service a number of the Shadhanjan Kurds. Yinal, much strengthened by this, received Sa'di with honour, and having attached to him a group of Oghuz Turks, sent him to Hulwan, which he took. There, in the month of Rabi' II [5 October–2 November 1046], he made the khutbah in the name of Ibrahim Yinal, and remained for a few days before returning to Maydasht. Subsequently Muhalhil proceeded to Hulwan, recovered the city and put an end to the khutbah for Yinal there.

When Sa'di heard this news, he rode to Hulwan and once more took the city, after his uncle Muhalhil had abandoned it and gone to the district of Balluta. Sa'di then made a surprise attack on his uncle Surkhab and plundered all that he had. He sent one detachment to Bandanijin which they conquered and partially sacked, having seized Surkhab's lieutenant there. Surkhab fled and took refuge in the fortress of Diz Diluya. When Sa'di retired to Qarmisin, his uncle Muhalhil sent his son Badr to Hulwan, who again recovered the city. Sa'di gathered a very large force, returned to Hulwan and re-took the city, after all his uncle's men had abandoned it, except for the garrison of the citadel. He had with him a large number of Oghuz Turks with whom he set out from Hulwan to attack his uncle Muhalhil, having left some men there to hold the city. When his uncle heard of his approach, he withdrew to the security of the fortress of Tiranshah near Shahrazur. The Oghuz seized much land and cattle and carried off as booty a lot of flocks and riding animals.

Having seen that his uncle was in a strongly defended position, Sa'di feared for his men he had left behind in Hulwan. He therefore returned, intending to lay siege to the citadel. This he proceeded to do, and was resisted by his uncle's men who were its garrison. The Oghuz sacked Hulwan, and they committed atrocities, raped the young women and burnt down the houses. The troops then scattered and acted in a most abominable manner throughout all those regions. [534] Hearing this news, King Abu Kalijar's men and his vizier detailed troops to march to Muhalhil and help him against his nephew by driving him out of those areas, but nothing was achieved.

Later Sa'di assigned Bandanijin to Abu'l-Fath ibn Warram, and they reached an understanding, agreeing to attack Sa'di's uncle, Surkhab ibn Muhammad ibn Annaz and besiege him in the castle of Diz Diluya. They set out with their forces and,

approaching the castle, entered a narrow pass there without organising scouts, eager to pass through and over-confident in their strength. Surkhab had stationed a force of Kurds on the mountain top at the entrance of the narrows. Once they had entered the pass Surkhab confronted them, having come down from the castle. Battle was joined and when they retreated to get out of the pass, their horses lost their footing and riders fell, while the Kurds shot at them from the mountain top. They gave up in exhaustion and Sa'di, Abu'l-Fath ibn Warram and other leaders were taken prisoner. The Oghuz and [their allied] Kurds dispersed and left those regions, after they had settled there and controlled them.

TUGHRIL BEG BESIEGES ISFAHAN

This year Tughril Beg besieged the city of Isfahan, in which was its lord, Abu Mansur Faramurz ibn Ala al-Dawla. He pressed the city very hard, but without achieving any success. In the end they came to terms. Faramurz ibn Ala al-Dawla was to pay Tughril Beg a sum of money and make the khutbah in his name in Isfahan and its dependant territories.

[535]

MISCELLANEOUS EVENTS

From the land of Tibet this year came a great horde of Turks beyond number. They made contact with Arslan Khan, the ruler of Balasaghun, thanking him for the good way he ruled his subjects. They caused no trouble or harm to his lands but took up residence there. He sent to them and called them to convert to Islam. They did not accept but remained friendly.

—98

[536]

The Year 439 [1047–48]

ACCOUNT OF THE PEACE TREATY BETWEEN KING ABU KALIJAR AND THE SULTAN TUGHRIL BEG

King Abu Kalijar made overtures of peace to the Sultan Rukn al-Din Tughril Beg who responded favourably. Terms were agreed upon and Tughril Beg wrote to his brother Yinal ordering him to abstain from attacks on areas beyond his present control. It was also agreed between them that Tughril Beg should marry Abu Kalijar's daughter, and that the Emir Abu Mansur, the son of Abu Kalijar, should marry the daughter of Tughril Beg's brother, Da'ud. The contracts of marriage were drawn up in the month of Rabi' II of this year [25 September–23 October 1047].

THE CAPTURE OF SURKHAB, THE BROTHER OF ABU'L-SHAWK

This year Surkhab was seized by the Lur Kurds and a group of his own army, because he ruled them badly and wronged them. They laid hands on him and carried him to Ibrahim Yinal, who plucked out one of his eyes and demanded that he release Sa'di,

son of Abu'l-Shawk, but he would not do so.

[537] However, Abu'l-Askar, son of Surkhab, who was already angry with his father for the arrest of Sa'di and had dissociated himself from him because he disapproved of his action, now went to the citadel, after the capture of his father Surkhab, and released Sa'di, his cousin. He struck off his fetters, treated him with kindness and let him go, having received a promise from him that he would let bygones be bygones and try to secure the release of his father Surkhab. A large host of Kurds flocked to Sa'di after he had left, but from Ibrahim Yinal, to whom he went, he did not meet with what he had hoped for. He parted from him and returned to Daskara,⁹⁹ where he took up residence and from where he wrote to the caliph and the lieutenants of King Abu Kalijar, offering to return to their allegiance.

IBRAHIM YINAL'S CONQUEST OF KINKIWAR AND OTHER PLACES

Ibrahim Yinal marched against the fortress of Kinkihar, which Ukbar ibn Faris held for his lord, Garshasp ibn Ala al-Dawla. Ukbar resisted until his stores, which were scanty, were exhausted. When the supplies were finished, he set about filling the food storerooms in the fortress with earth and stones, and he blocked up the doors, first spreading a little food within the doors and on top of the earth and stones. Then he wrote to Ibrahim offering to surrender the fortress on condition that he guarantee him the lives of the defenders and the security of their property. Ibrahim replied, refusing to leave them the property, so Ukbara took Ibrahim's envoy on a tour of the food stores and he partially opened the locked doors so that he could see that they were full, as he thought, of food. Ukbara said to him, 'It was not fear of a long siege or anxiety about the exhaustion of our supplies which prompted me to make contact with your master. My wish is to give him loyal service. If he offers me guarantees on the conditions which I have asked for myself, for the Emir Garshasp and his property and for the defenders, I shall surrender the fort to him and save him the inconvenience of his stay.' When the envoy returned to Ibrahim and made his report, Ibrahim granted the request. Ukbara descended [538] and the fortress was surrendered to Ibrahim, to whom the stratagem became apparent after he had gone up into it. Ukbara and his fellow defenders moved to the fort of Sarmaj,¹⁰⁰ and ensconced themselves there.

After having conquered Kinkihar, Yinal returned to Hamadhan and despatched an army to take Surkhab's castles. He gave this command to a relative by marriage of his called Ahmad¹⁰¹ to whom he handed over Surkhab to use him to bring about the fall of the forts. He took him to the fortress of Kalkan,¹⁰² but it refused to surrender to him, so from there they went to the fortress of Diz Diluya, which they besieged. One group of them spread as far as Bandanijin and plundered it in the month of Jumada II [23 November–21 December 1047]. Dreadful deeds they perpetrated of plunder, murder, rapine, and torture to extract money. Several of the inhabitants died from their severe beatings.

Another group of them went against Abu'l-Fath ibn Warram who fled in fear and abandoned his settlement with all it contained. His plan was to turn back and catch them as they were plundering his tents, but they pursued him without stopping to plunder anything. In desperate fear that they might defeat him and seize him, he stood and fought them, and won a victory, in which he killed or captured a good number of Turks and took what they had as booty. The remainder retired, and Abu'l-Fath, fearing that they might return, sent a request to Baghdad for reinforcements. However, he was

sent none because there was a complete lack of authority in Baghdad and affairs were in chaos. The Banu Warram crossed the Tigris to the west bank.

In Rajab [22 December 1047–20 January 1048] the Oghuz made a surprise night attack on Sa'di, son of Abu'l-Shawk, as he was camped two leagues from Bajisra. He and his men were routed, with brother abandoning brother and fathers heedless of their sons, and a vast crowd of them were slain. The Oghuz seized all their flocks and plundered those districts. Sa'di had ordered money brought down from the fortress of Sirawan and it had arrived that very night. All but a little of it fell into the hands of the Oghuz, but Sa'di himself escaped from the battlefield by the skin of his teeth. The Oghuz pillaged Daskara, Bajisra, Haruniyya, Qasr Sabur, and the whole of that region.¹⁰³ The rumour reached Baghdad that Ibrahim Yinal was intending to attack the city, which created a panic [539] amongst the populace. The emirs and the army commanders came together at the residence of the Emir Abu Mansur, son of King Abu Kalijar, to muster their troops and march out to forestall Ibrahim Yinal. This was agreed upon, but only the tents of the Emir Abu Mansur and the vizier and a small handful of others left the city. The rest made no move at all. Masses of people perished in the devastated areas, some put to the sword, some drowned and others killed by the cold.

Sa'di came to Diyala, and from there he went to Abu'l-A'azz Dubays ibn Mazyad with whom he stayed. Ibrahim Yinal came to Sirawan, began the siege of the citadel and put the defenders under severe pressure. He detached a squadron, which ravaged the territory and reached a place ten leagues from Takrit. Inhabitants of places along the Khurasan high-road entered Baghdad in large numbers, recounting experiences that brought tears to the eye. Eventually the governor of the citadel surrendered to Yinal, first having secured guarantees for his person and his property. From the citadel Yinal took a great deal of the remnants of the stores that Sa'di had left there, and after the fall of the citadel he left in command there a great chief, one of his followers, called Sakht Kuman. He then left for Hulwan, and from there returned to Hamadhan, accompanied by Badr and Malik, the two sons of Muhallhil, to whom he gave honourable treatment.

Then the lord of the citadel of Sarmaj died, one of the sons of Badr ibn Hasanuya, and the citadel was surrendered to Ibrahim Yinal. Ibrahim also sent his vizier to Shahrazur, which he seized and took possession of. Muhallhil fled from him, fled far away indeed. Ahmad camped about the citadel of Tiranshah and placed it under siege, digging several mines. Muhallhil made contact with the inhabitants of Shahrazur, promising them that he would march to their assistance with a large force, and bidding them fall upon the Oghuz who were stationed with them. This they did, killing some of them. On receipt of this news, Ahmad ibn Tahir returned and dealt out severe punishment. He plundered them and put many of them to death.

The Oghuz who had remained in Bandanijin and those accompanying them travelled to Baraz al-Ruz¹⁰⁴ [540] and proceeded as far as the River Salil, where they and Abu Dulaf al-Qasim ibn Muhammad al-Jawani fought a fierce engagement, in which Abu Dulaf proved the victor. The Oghuz fled and their baggage was seized.

In the month of Dhu'l-Hijja [18 May–16 June 1048] a body of Oghuz came into the territory of Ali ibn al-Qasim the Kurd, raiding and causing disturbances. He occupied the pass to cut them off, an attack was launched against them, and many of the Oghuz were slain. The booty they had taken was recovered.

MISCELLANEOUS EVENTS

This year in Baghdad and Mosul and in the rest of Iraq and Mesopotamia there was a serious famine, in which people were reduced to eating carrion.¹⁰⁷ This was followed by a raging epidemic, as a result of which many people died. [542] The markets were deserted, and the prices of necessities for the sick rose steeply. The price of a *mann* of sherbet was half a dinar and of almonds fifteen qirats. A pomegranate sold for two qirats, and a cucumber for one qirat, and other prices were comparable.¹⁰⁸

The Emir Abu Kalijar Fanakhusro ibn Majd al-Dawla ibn Buya gathered a force and marched to Amid. He entered it with the help of the populace, and Tughril Beg's men who were there were attacked and either killed or taken prisoner. On learning of that, Tughril Beg set out from Rayy to march against him and bring him to battle.

- 1 A Turkish dynasty, the 'Black Khans', that ruled in Turkestan from the tenth to the early thirteenth century A.D. (see *El*, 2nd ed., iii, 1113-7).
- 2 A short-lived dynasty, bearing the title Khwārizmshāh, was founded by Altūntāsh, the Ghaznavid governor of the region appointed from 408/1017. Ismā'il succeeded in 425/1034. Shāh Malik claimed the leadership of the Oghuz, operating from Jand near the mouth of the Jaxartes, and was the rival of the Saljuqs. See *El*, 2nd ed., iv, 1066-7, and ix, 195, and for Altūntāsh, i, 424-5.
- 3 According to Barthold, 302, based on the historian Bayhaqī, Shāh Malik campaigned against Ismā'il only in 1040-41 and gained the capital of Khwārizm after the death of Mas'ūd in March 1041.
- 4 The Qara Qum steppes.
- 5 Ustuwā is a province in Khurasan north of the Atrak River, its chief town being Khabushān (see Krawulsky, 106; Yāqūt, i, 243).
- 6 This man, whose *kunya* was Abū Naṣr, was initially vizier for Altūntāsh before serving Mas'ūd and his son, Muḥammad. The year of his death is not known, but he remained vizier for a while after 432/1041. See *El*, 2nd ed., i, 278.
- 7 Under this year *Muntaẓam* viii, 99, records:

In Jumada II [March 1038] Saljūq [sic] conquered Khurasan and the Uplands. Mas'ūd ibn Mahmud ibn Sabuktegin fled, and they took power. Tughril Beg Abu Talib Muhammad and his brother Da'ud and Nayruz [sic], the sons of Mikha'il, seized control of the lands and divided the provinces amongst themselves.

- 8 Omitted: i) Abū'l-Shawk's taking of Khūlanjān from the Qūhiyya Kurds, ii) in Harran and Edessa the Numayrid ruler's (Shabīb b. Waṭṭhāb) brief change of khutbah from the Fatimids to Abbasids under the influence of the Marwānīd, Naṣr al-Dawla, iii) miscellaneous events (several obituaries and snowfall in Baghdad in January 1040).
- 9 Omitted: i) Abū Kālījār takes Baṣra; ii) events in Oman; iii) war between Abū'l-Faṭḥ ibn Abl'l-Shawk and his uncle, Muḥalhil; iv) Turkish disorders in Baghdad.
- 10 Two brief biographical notices omitted: i) Shabīb b. Waṭṭhāb al-Numayrī, lord of Ḥarrān, ii) Abū Naṣr b. Mushkān, chancery secretary of Maḥmūd of Ghazna and of Mas'ūd.
- 11 This false explanation is given by several of the Arabic sources. 'Iron Bow' is in fact the

- translation of his sobriquet Timūr Yaligh.
- 12 Here the Turkish princely title is intended. Correct the ‘Bayghu’ of the Arabic text.
- 13 The old Turkish *su* means ‘army’.
- 14 A Qarakhānid ruler.
- 15 In the Arabic text ‘Bayghū.’ Only the two whose names follow are normally described as Mikhā’il’s sons. There is perhaps a confusion here with Mūsā, Mikhā’il’s brother, who took the title Yaghū at some moment. However, under year 456 (see p. 149 below) there is mention of Fakhr al-Mulk Payghū (Yaghū?), son of Mikhā’il.
- 16 Identified as possibly the Qarakhanid ruler of Talas and Isfjab, Yighantegin b. Qādir Khān Yūsuf (see Bosworth, “The Political and Dynastic History etc.”, 18).
- 17 The sense of geography is somewhat vague here. Jand was the Saljūq early ‘home’, situated on the Jaxartes towards its outflow into the Aral Sea.
- 18 This descriptive phrase is missing in the Istanbul Ms.
- 19 Not to be confused with Arslān, son of Saljūq.
- 20 I.e. the Qarakhānids.
- 21 See p. 13, *sub anno* 420.
- 22 Again reading *al-hājib* instead of *al-jādhīb* (cf. p. 14).
- 23 Events roughly up to this point are differently described (with a continuing role for Mikhā’il) in al-Bundārī, 5, al-Ḥusaynī, *Akhbār*, 25–8, and Ibn Zāfir, fol. 8b. These all share a common source. The *Akhbār* version follows, with two additions and one alternative from al-Bundārī in angled brackets:

The Emir Saljuq died in Jand and left the following sons, the Emir Mikha’il, the Emir Musa and the Emir Yabghu Arslan, called Isra’il. The residence of these emirs in Transoxania was in a place called Nur Bukhara. The Emir Mikha’il ibn Saljuq was in the service of [26] the Warrior Sultan, Yamin al-Dawla Abu’l-Qasim Mahmud ibn Sabuktegin (may God enfold him in His mercy). It came about that the Sultan ... crossed the Oxus to Bukhara to aid Qadr Khan and chanced upon the clans of this tribe, known as the Qiniq, and their tents. He was impressed by their numerous manpower and the size of their [27] flocks, and he feared and dreaded the damage and trouble they could cause. He summoned their leader, the Emir Mikha’il ibn Saljuq, and instructed him, his own folk and his tribe, to leave for the province of Khurasan. The Emir Mikha’il showed a reluctance to move, which enraged the Sultan Yamin al-Dawla ..., who ordered the arrest of Mikha’il and a number of the chiefs of his people. He locked them up and ordered the clans to depart under compulsion.

The Hajib Arslan said to him, ‘I see these people to be strong and fierce. The right thing to do is to cut off the thumb of everyone whom you send over the river, to be safe from their trouble-making and to have no fear of their treachery/The sultan said to him, ‘How can I do that to Muslims without any confirmed offence? You are a hard-hearted man.’

When their crossing of the river had been completed and they had settled in Khurasan, the Sultan Mahmud ... released the Emir Mikha’il to them and sent him to them [28] with full honours. He became close to the Amid of Khurasan, Abu Sahl, and presented him with three horses <of Khuttal>, ten <seven> Bactrian camels and 300 head of <Turkish> sheep. He asked him to settle them in some Khurasanian pasture lands. He put them in the pastures of Dandanqan, where they took up residence.

- 24 I.e. in 426/1035; see p. 14, note 11.
- 25 The circumstances of this battle at Nasā are suspiciously similar to those at the decisive battle of Dandankān (see below pp. 39–40). In al-Ḥusaynī, *Akhbār*, 32, the Ghaznavid general is named as Baktughdi al-Ḥājib and note the continuation:

He sent them [the Ghaznavid force] against the Saljuqs. On their approach, the Saljuq

tribesmen took flight and abandoned their tents, weapons and baggage, and hid in the caves and valleys. After the army of Sultan Mas'ud had seized their possessions as booty, the tribesmen emerged from their hiding-places and showered them with arrows and put their swords to work on them. The Sultan's army fled to Nishapur.

26 Koran, iii, 26.

27 It is not clear who is intended here. Ṭughril's cousin, Yūsuf b. Mūsā was now dead. The latter's father, Mūsā b. Saljūq, is the identification of Bosworth ("The Political and Dynastic History etc.", 20), although he was a brother not a nephew of Arslān (cf. a little below).

28 This is one of those moments in Arabic or Persian narratives when an object gives a special message, which is obscure to the present-day reader. One might imagine that the awl conveyed an injunction to repair, make good any divisions and differences. Did the brothers object to the unwarranted assumption of authority by Arslān or did the awl have some special significance, urging continuation of trouble-making? Note *sub anno* 423/1032 a letter accompanied by an awl (there called *iskāf*), bidding people repent and pray for rain (*Muntaẓam*, viii, 63).

29 Later assigned Jurjān as vassal of Ṭughril Beg (see *sub anno* 433/1041–42, p. 46).

30 There is a likelihood that Ibn al-Athlrl was confused about his source here. al-Ḥusaynī, who has no *previous* statement to the effect that 'Da'ud took up residence in the city of Marv', writes (al-Ḥusaynī, *Akhbār*, 38): 'Then Chaghri Beg [Dā'ūd] suddenly raided Marv and took up residence there. Subashi rode swiftly against him with a large force in a matter of days.'

31 The editor of al-Ḥusaynī, *Akhbār*, 39, identifies this person as Anushtegin Nawbatī.

32 al-Ḥusaynī, *Akhbār*, 41: Monday 6 Sha'bān 428/= 23 May 1037.

33 The earliest extant coin of Ṭughril minted at Nishapur with the title *al-sultān al-mu'azzam shāhinshāh* dates from 438/1046–47, although there is one from the 430s on which the unit is obscure and another on which only the '400' is legible.

34 At this point compare the earlier version *sub anno* 429 (pp. 25–26) and the following narrative from al-Bundārī, 6:

Mas'ud ... sent an army from Ghazna to Khurasan, which attacked [the Saljuqs] and killed a number of them and took many captive, who were taken to Ghazna, including Payghu Arslan. They tried to win him over but he refused. ... They replaced kindly treatment with harsh, and the military prefect of Tus came to drive off their cattle. ... When he decided to leave with the booty ... they attacked him ... and left him stricken and pursued the fugitives. They eventually entered Tus and took control of it ... They said, 'Tus is our city, which will shelter us and its fortress protect us. We will not vacate it. ...' Abu Sahl al-Hamduni attempted to retrieve the lost situation. ... The *shihna* of Nishapur hastened ... to raise an army and raided their pasture lands. ... The Saljuqs rode against him and his men and had many skirmishes and engagements ... and reached as far as Nishapur, which they entered, seizing the chance that it was empty, and gained possession of it, in the month of Ramadan 429 [7 June–6 July 1038].

35 The main town of that name (= Mary in Turkmenistan), to be distinguished from Marv al-Rūdh in Afghanistan north-east of Herat. See Krawulsky, 100.

36 Although Ibn al-Athlrl does not state it, this significant battle was that of Dandānqān, between Marv and Sarakhs, which took place according to al-Ḥusaynī, *Akhbār*, 45, on Thursday 8 Ramaḍān 431/= 22 May 1040.

37 Under the year 434/1042–43 *Muntaẓam*, viii, 114, reports:

This year Tughril Beg took control of Nishapur and sent his brother Ibrahim b. Yusuf, known as Yinal, who took Rayy and the Uplands.

- 38 The text has *q.ṭmāj*, although the Bodleian Mss. give the first letter as Y. See Faruk Sumer, *Oguzlar (Turkmenler)*, Istanbul, 1980, 393–4. For later examples, see Mufaddal, *al-Nahj al-Sadid*, ed. Blochet, in *Patrologia Orientalis*, xii, 472, note 1; and Ibn al-Dawādārī, viii, 106 (s.a. 663/1264–65), *re* plotters against Baybars gathering in a house and ‘eating *ṭ.ṭmāj*’ Dr G. L. Lewis informed me of a Kazan word, *tuqmāch*, meaning ‘noodles, thick vermicelli.’
- 39 In Arabic ‘*ʿayyārūn*. See *EI*, 2nd edition, i, 794; C. Cahen, “Mouvements populaires et autonomisme urbain dans l’Asie musulmane de Moyen Age,” *Arabica*, v (1958), 225–250; vi (1959), 25–56, 223–265.
- 40 The name of the district of Sistān below Kandahar and watered by the Kandahar River (see Le Strange, *Caliphate*, 339).
- 41 Lit. ‘he trod his carpet.’
- 42 The Jaxartes (Arabic: Sayhūn) was hardly likely to be on the route from Ghazna to India! The Indus is intended, as is clear from the source quoted by Bosworth, *Later Ghaznavids*, 19.
- 43 In the Arabic *al-ghilmān al-dāriyya*.
- 44 In the *ribāṭ* or fortress of Mārīkala, modern Marigala, in a pass of low hills between Attock and Rawalpindi, a few miles to the east of Ḥasan Abdal’ (Bosworth, *Later Ghaznavids*, 19).
- 45 The Arabic text has Kikī, but al-Ḥusaynī, *Akhbār*, 50, has Kīrī (also suggested by two Mss. of the *Kāmil*). See Bosworth, *Later Ghaznavids*, 14: ‘Giri (probably Shāhbāz-Giri or Kapurda-Giri, 40 miles north-east of Peshawar).’
- 46 This paragraph clearly represents a different version, not integrated into the narrative.
- 47 Koran, xxvi, 227.
- 48 A measure which varied greatly in different places and periods. See Hinz, 16–23.
- 49 *Atlas du Monde Araho-Islamique* etc, 153: centre (location unknown) of a district of Tukharistan.
- 50 I.e. Aḥmad b. Muḥammad b. Abd al-Ṣamad, see above p. 29, note 6.
- 51 Cf. what is said on p. 41.
- 52 Omitted: i) Dispute between the Buyid Jalāl al-Dawla and Qirwāsh of Mosul, ii) Abū’l-Shawk takes Daqūqa, iii) Fatimid and Byzantine hostilities, iv) dispute between Fatimid al-Mu’izz and Banī Hammād, v) Peace between Abū’l-Shawk and the Kakuyid ‘Alā’ al-Dawla, vi) Miscellaneous: drought in Tunisia, death of Ṣā’id b. Muḥammad, Ḥanafī Cadi of Nishapur.
- 53 Krawulsky, 289; Le Strange, *Caliphate*, 209.
- 54 In the Arabic it is far from clear to whom the various pronominal suffixes refer. It is even more puzzling if one accepts what is reported from the historian al-Bayhaqī, that Abū Kālījār was Anūshirvān’s maternal uncle; see C. E. Bosworth, “On the Chronology of the Ziyārīds in Gurgān and Tabaristān,” *Der Islam*, vol. xl (1965), 25–34., where an attempt is made to understand the conflicting sources. The translation understands the verb *zawwaja* as ‘take as wife’ (cf. Dozy, *Supplement*, s.v.), in this case possibly his marrying his great-aunt, rather than the more normal sense ‘to marry off’, which would mean that he married his mother to her brother! Quite possibly Ibn al-Athīr was confused.
- 55 Sāriya or Sārī (see *EI*, 2nd ed., ix, 54, and Krawulsky, 344–5), a town on the Caspian coastal plain, east of Amul.
- 56 Omitted: i) a survey of recent Byzantine history, ii) troubles in Syria, Anūshtegīn al-Dizbarī’s loss of power, iii) miscellaneous events.
- 57 For Altūntāsh, see above p. 28, note 2.
- 58 This campaign according to other authorities took place in 423/1032 (see *EI*, 2nd ed., i, 424).
- 59 See *EI*, 2nd ed., Suppl., 176.
- 60 Abū’l-Qāsim Aḥmad b. Ḥasan al-Maymandī died in 424/1033. He had served Maḥmūd of Ghazna from 384/994 (as vizier from 404/1013) until his dismissal in 415/1024. He was reappointed by Mas’ūd in 422/1031. See *EI*, 2nd ed., vi, 915–6.
- 61 The defeat and expulsion of Shāh Malik is put in the year 433/1042, or at least, by 435/1043–44 (see *EI*, 2nd ed., iv, 1067, and ix, 195).

- 62 Town in Lūristān (Iran) on the Hamadhān-Ahwāz road.
 63 Sābūr Khwāst, a town in Luristan, just south of Khurramabad (see Krawulsky, 365–6).
 64 Under the year 433/1041–42 *Muntaẓam*, viii, 108, has:

Amongst this year's events was the fact that Abu Kalijar entered Hamadhan and drove out the Oghuz.

- 65 Described by Yāqūt, iii, 507, as a fort on a hill near the city of Rayy, destroyed by Sultan Ṭughril III in 588/1192.
 66 Under the year 435/1043–44 *Muntaẓam*, viii, 116, has:

Ṭughril Beg came to the Uplands, and a letter of his from Rayy came to Jalal al-Dawla Abu Tahir. His followers had destroyed the town and only 3000 souls survived there, and the gates of the mosques had been sealed up.

It also mentions that Ṭughril Beg was addressed in correspondence as 'the glorious prince' (*al-malik al-jalīl*), and that the Chief Cadi al-Māwardī was sent to him as envoy to express the caliph's disapproval of his actions.

- 67 The Kakūyid ruler, Ṣahīr al-Dīn Shams al-Mulūk Abū Maṣṣūr Farāmūr, eldest son of 'Alā' al-Dawla Muḥammad. The latter died in 433/1041–42.
 68 Brother of Farāmūr, he was known as 'Alā' al-Dawla Abu Kālījār Garshasp (died in 443/1051–52).
 69 The Arabic *ṭayyār* means some sort of speedy vessel, as the derivation from *tāra* 'to fly' would suggest. It is found in ordinary private use in anecdotes in al-Tanūkhī, *Nishwār*, i, 26; ii, 36; iv, 184, and in the form *ṭayyāra* is described as a sort of skiff in *El*, 2nd ed., viii, 811. That hardly fits the present context. Perhaps the vessel mentioned here was a swift official barge. Note that the vizier urged to secure his own safety from the flood 'proceeded to the *ṭayyār* at the Willow-tree Gate and embarked ... [He said] "I threw myself into the *ṭayyār* and at sunset a sailor brought me [food]. I ate some and then lay down on a reed mat, which was too small for me, in the *ṭayyār*"' (*Mir'at*, Istanbul Ms. Ahmet III 2907/13, fol. 16b). Some special status is hinted at in the passage (s.a. 321/933 from al-Dhahabī's *Tar'ikh al-Islām*, quoted in Miskawayh, *Tajārīh al-Umam*, ed. Margoliouth, i, 268, note 1: 'It was ordered that none should sail in a *ṭayyār* other than the vizier, the chamberlain, the cadi and 'Isā the physician.' See below p. 183 and p. 232, note 2).
 70 See the comparable account in *Muntaẓam*, viii, 113–4, which includes a first person report from al-Māwardī.
 71 Omitted: i) Abū'l-Shawḥ's seige of Shahrazūr etc., ii) unsuccessful coup in Egypt by an al-Hākim pretender.
 72 In Arabic *naqīb*.
 73 The almost identical text is in *Muntaẓam*, viii, 13–20. The information came in a letter of Abū Ja'far from Mosul, dated 29 Jumādā 11/14 January 1043.
 74 Brief notices omitted: i) Qirwash's execution of his secretary, ii) death of 'Abd Allāh b. Aḥmad Abū Dharr al-Harawī, iii) death of 'Umar b. Ibrāhīm b. Sa'īd al-Zuhri, a Shāfi'i lawyer.
 75 Omitted: Account of the expulsion of Muslims and foreign Christians from Constantinople.
 76 According to *Muntaẓam*, viii, 118, he died on the eve of Friday 5 Sha'bān/= Friday 9 March.
 77 A reference to Koran, iii, 26.
 78 Kamāl al-Mulḥ Abū'l-Ma'ālī served the late Buyids as vizier on several occasions. He was lost in the battle at Ahwāz in Rabi' II 443/August 1051 (see Busse, *Chalif und Grosskönig*, 246–7).
 79 I.e. the *Bāb al-Marātib*, for which see Le Strange, *Baghdad*, 276–7.
 80 In the context of the Caliphal Palace the Harem (*al-Ḥarīm*) does not have its expected meaning but signifies the outer walled areas, distinct from the actual residential palaces

behind inner walls.

- 81 This is the Mazyadid ruler, Nūr al-Dawla Abū'l-A'azz Dubays b. 'Alī (see *EI*, 2nd ed., vi, 965–6).
- 82 In Yāqūt, ii, 448, spelt Khuṣṣā, and described as “a large village on the Dujayl bank [of the Tigris] between Ḥarbā and Takrīt.”
- 83 His father Jalāl al-Dawla's body was transferred from its burial place in a room in Government House (*dār al-mamlaka*) to a tomb in the cemetery in Ramadan 436/22 March–20 April 1045 (*Muntazam*, viii, 118). See below p. 57.
- 84 His death in the year 441 is mentioned in *Kāmil*, ix, 561, where he is called al-Malik al-'Aziz Abū Bakr Maṣṣūr b. Jalāl al-Dawla.
- 85 Ibn al-Jawzī (died 1200) is the religious scholar and historian (see *Encyclopedia of Arabic Literature*, 338–9), whose *Kitab al-Muntazam* is often quoted in these notes. The comment here referred to cannot be located in that work.
- 86 Omitted: i) Mawdūd's conquest of three fortresses in India, ii) a dispute between Abū Kālījār and Farāmūz.
- 87 Omitted: i) Byzantine defeat of an incursion by the Rūs, ii) the Zīrid Abū Tamīm al-Mu'izz's recognition of the Abbasid caliphate and rejection of Fatimid suzerainty.
- 88 al-Jāmida (sometimes al-Jawāmid) is about 30 miles south of Wāsiṭ on the edge of the Marshes.
- 89 Omitted: obituary notice (*tarjama*) for 'Abd Allāh b. Aḥmad Ibn al-Sawādī (as in *Muntazam*, viii, 117–8).
- 90 Omitted: i) a pogrom against the Ismā'īlis in Transoxania, ii) general recognition of the suzerainty of the Buyid Abū Kālījār.
- 91 Sīrawān (or Shīrwān), S.E. of Ḥulwān.
- 92 This person, a member of the Arab tribe of Asad, had lands in Khuzistān and Kirmān. He was an uncle of Abū Kālījār b. Jalāl al-Dawla (*EI*, 2nd ed., i, 131). He died in 450/1058 (see below p. 128).
- 93 Khāniqīn: on the Ḥulwān River, downstream from the town of that name (see Krawulsky, 484–5).
- 94 Māydasht: a district in Kurdistan, “unidentified” (Krawulsky, 371).
- 95 Literally meaning “Chief of Chiefs”.
- 96 Bandanijīn, both a town and a district about 35 km east of Ba'qūbā (see Krawulsky, 467).
- 97 Omitted: i) Sunnī-Shī'ī riots in Baghdad, ii) disease amongst horses; King Abū Kālījār's army lost 12,000 head.
- 98 Omitted: i) death of the grammarian, Abū'l-Ḥasan al-Khayshī, ii) 'Alā' al-Dīn Abū'l-Ghanā'im, son of the Vizier Dhū'l-Sa'ādāt, besieged Abū Naṣr ibn al-Haytham in the Marshes (*al-Baṭā'ih*), iii) death of 'Abd Allāh, father of the Imām al-Ḥaramayn al-Juwaynī.
- 99 N.E. of Baghdad on the Khurasān highroad (see Krawulsky, 475).
- 100 Sarmāj was probably near Dīnawār (see Le Strange, *Caliphate*, 189; Yāqūt, iii, 82).
- 101 This is Aḥmad b. Ṭahir, later described as Yināl's vizier, see below p. 67.
- 102 Unidentified.
- 103 N.E. of Baghdad near the Jalūlā River (although Qaṣr Sābūr is unidentified).
- 104 Barāz al-Rūz: name of a district, town and river, northeast of Nahrwān (Krawulsky, 468–9, Le Strange, *Caliphate*, 61).
- 105 Omitted: i) troops of King Abū Kālījār conquered the Marshes (Ibn al-Haytham escaped), ii) a popular religious leader's *jihād* against the Byzantines, suppressed by the Marwānids.
- 106 Omitted: renewal of Fatimid-Byzantine treaty.
- 107 *Mayta*: a legal term denoting meat not slaughtered with the requisite rituals.
- 108 A *qirāṭ* (cf. English carat) was in Iraq a twentieth part of a *mithqāl* of gold, and in Egypt and Syria a twenty-fourth (see Hinz, 2, 27).
- 109 Omitted: i) the fleet of the Zīrid al-Mu'izz b. Bādīs raided Greek islands, ii) dissension among the Berber tribesmen of the Tilkātā, iii) arrest and subsequent death of King Abū Kālījār's vizier, Dhū'l-Sa'ādāt, and appointment of Kamāl al-Mulk Abū'l-Ma'ālī 'Abd al-

Raḥīm, iv) death of two poets, al-Muṭarriz and Abū'l-Khaṭṭāb al-Jilī, v) death of the scholar Abū Muḥammad al-Ḥasan b. Muḥammad al-Khallāl, vi) death of Aḥmad al-Walwālījī, a notable Ḥanafī lawyer.

[545]

The Year 440 [1048–49]

ACCOUNT OF THE WITHDRAWAL OF YINAL'S ARMY FROM TIRANSHAH AND THE RETURN OF MUHALHIL TO SHAHRAZUR

Under the previous year we related that Ahmad ibn Tahir, Yinal's vizier, had taken possession of Shahrazur, and that he was besieging the fortress of Tiranshah. The siege continued until now, but then his army was struck by plague and there were many deaths. He sent to his master asking for reinforcements and aid, and informing him how severely he was affected by the plague. Having been ordered to withdraw from the fortress, he proceeded to Maydasht. Once Muhalhīl had heard of that, he dispatched one of his sons to Shahrazur, who took possession of that place. The Oghuz in Sirawan were alarmed and fearful

A detachment of the army of Baghdad went to Hulwan and put the citadel there under siege, and, although they had no success in taking it, they plundered all the area and annihilated all the Oghuz who had remained behind there. The countryside was completely ruined. Muhalhīl, taking with him his family and his treasure, went to Baghdad, and lodged his family at the Gate of Degrees in the Caliphal Palace, for fear of the Oghuz. He himself returned to his encampment which was six leagues from Baghdad. A second detachment of the Baghdad army went to al-Bandanijīn, where there was a group of Oghuz with Ukbar ibn Ahmad ibn Iyad. The two forces made contact and the battle resulted in the defeat of the Baghdad troops, many of whom were killed while many others were captured and then killed in cold blood.

[546]

AN ACCOUNT OF IBRAHIM YINAL'S RAID ON THE BYZANTINES

During his raid against the Byzantines this year, Ibrahim Yinal won a victory over them and took booty. This came about because a large number of the Oghuz in Transoxania came to join him and he said to them, 'My lands are too small to accommodate you and to provide what you require. The best plan is for you to go and raid the Byzantines, to strive on the path of God and to gain booty. I shall follow in your tracks and aid you in your enterprise.' This they did. They set out first and he followed them. They reached Malazgird, Erzerum and Qalīqala, and even penetrated as far as Trebizond and all those regions. They were met by a large force of Byzantines and Georgians amounting to 50,000 men. Fierce fighting took place between them and in a number of engagements first one side and then the other prevailed. Ultimately victory went to the Muslims, who slew many of the Byzantines and put them to flight, taking a good number of senior officers¹ captive. Amongst the prisoners taken was Qarīt, the Georgian king,² who offered as his ransom 300,000 dinars and presents worth 100,000, but this was not accepted. Yinal continued raiding and plundering those lands until he came to within fifteen days journey of Constantinople. The Muslims dominated those regions, which they ravaged and plundered. They took more

than 100,000 persons captive and seized more horses, mules, booty and cash than could possibly be counted. It has been said that 10,000 carts carried the spoils and that 19,000 coats of mail were part of the booty.

Byzantine territory had already been penetrated by a body of Oghuz, led by someone who was a relative by marriage of Tughril Beg. [547] However, he had no great effect. Several of his followers were killed and he withdrew. After him came Ibrahim Yinal, who achieved what we have just recounted.

THE DEATH OF ABU KALIJAR AND THE SUCCESSION OF HIS SON, AL-MALIK AL-RAHIM

This year, on the 4th Jumada I [15 October 1048], there died in the city of Khannab³ in Kirman King Abu Kalijar al-Marzuban, son of Sultan al-Dawla ibn Baha al-Dawla ibn Adud al-Dawla ibn Buya.

The reason why he had gone there was that he had levied a certain sum of money on Bahram ibn Lashkar Sitan, the Daylami, who was his military and financial right-hand man in the province of Kirman, but Bahram had been remiss in arranging the matter and had attempted to hoodwink him and put him off by procrastination. Thereupon Abu Kalijar began to devise some stratagem against him as a means of wresting the citadel of Bardsir from his hands, his strongpoint, which was his safe and secure refuge. He made contact with some of the troops of the garrison whom he suborned, but Bahram, hearing of this, killed them and grew even more disaffected and fearful for his own safety. He made no secret of this, so in the month of Rabi' II [13 September–11 October 1048] Abu Kalijar marched against him. Having reached the castle of Mujashi', he began to feel a soreness in his throat, but paid no attention to it, and drank and went hunting and ate roasted gazelle liver. His sickness increased and he became feverish and too weak to ride. A shortage of provisions made it impossible for him to remain encamped there, so he was borne to the city of Khannab in a litter on the backs of some of his men, and he died there aged a few months over 40. Coming to power after the death of Jalal al-Dawla, he had ruled in Iraq for four years, two months and twenty-odd days.

[548] After his death the Turks in the army plundered the treasure chests, arms and mounts. His son, Abu Mansur Pulad Sutun,⁴ was taken to the tent of the vizier Abu Mansur, which was standing detached from the main army, and there he remained. The Turks wanted to plunder the vizier and the emirs, but the Daylamis prevented that. They returned to Shiraz, which the Emir Abu Mansur took under his control. Meanwhile, the vizier, growing apprehensive for his own safety, went up into the citadel of Khurrama,⁵ where he firmly ensconced himself.

When the news of Abu Kalijar's death had reached Baghdad, his son, al-Malik al-Rahim Abu Nasr Khusro Firuz,⁶ who was there, summoned the troops and had them swear allegiance to himself. He further wrote to the Caliph al-Qa'im bi-Amr Allah on the matter of having the khutbah in his name and also adopting the title of al-Malik al-Rahim.⁷ A succession of envoys passed between them, and eventually his request was granted, apart from the matter of the title, for the caliph refused to allow that. He said, 'It is not permissible for anyone to appropriate one of the special qualities of God for his title.'

He secured firm control in Iraq, Khuzistan and Basra, where was his brother, Abu Ali. Abu Kalijar left several children, al-Malik al-Rahim, the Emir Abu Mansur Pulad

Sutun, Abu Talib Kamro, Abu'l-Muzaffar Bahram, Abu Ali Kaikhusro, Abu Sa'd Khushroshah, and three young sons. One son, Abu Mansur, took over in Shiraz, and al-Malik al-Rahim sent his brother, Abu Sa'd, with an army against him. Shiraz was taken and the sovereignty of al-Malik al-Rahim recognised there. The Emir Abu Mansur and his mother were taken into custody. This took place in the month of Shawwal [9 March-6 April 1049].

[549] — 8

ON THE DISPUTE BETWEEN QIRWASH AND THE HUMAYDI AND HADHBANI KURDS

This year there arose a difference between Qirwash and the Humaydi and Hadhbani Kurds. The Humaydis possessed castles in the vicinity of Mosul, including al-Aqr and its neighbours. The Hadhbani held the castle of Irbil and its dependencies. The lord of al-Aqr at this time was Abu'l-Hasan ibn Aysakan al-Humaydi, while the lord of Irbil was Abu'l-Hasan ibn Musak al-Hadhbani, who had a brother called Abu Ali. [Abu'l-Hasan] al-Humaydi helped the latter to take Irbil from his brother, Abu'l-Hasan. He took the castle and made his brother a prisoner.

Qirwash and his brother, Za'im al-Dawla Abu Kamil, were busily occupied in Iraq. When they returned [550] to Mosul, this state of affairs annoyed them but they did not show it. Qirwash sent to ask al-Humaydi and al-Hadhbani for aid against Nasr al-Dawla ibn Marwan. Abu'l-Hasan al-Humaydi came in person but Abu Ali al-Hadhbani sent his brother. Qirwash and Nasr al-Dawla made peace, and Abu'l-Hasan al-Humaydi was arrested and subsequently an understanding was reached with him, on condition that he release Abu'l-Hasan al-Hadhbani, who was the [legitimate] ruler of Irbil, take Irbil from his brother, Abu Ali, and give it back to Abu'l-Hasan al-Hadhbani. If Abu Ali refused, he should join forces against him. He agreed to this and gave his wife, his children and three of his castles as pledges until he should recover Irbil. Then he was released from arrest.

A brother of his had taken control of his castles, but he marched against him and took them from him. He returned to Qirwash and the latter's brother, Za'im al-Dawla. Trusting him, they freed his family. Then he wrote to Abu Ali, in command of Irbil, concerning its surrender, which was agreed, and Abu Ali came to Mosul to hand over Irbil to his brother Abu'l-Hasan. al-Humaydi then said to Qirwash, 'I have fulfilled my undertaking. Restore to me my castles,' which they did. He, with Abu'l-Hasan and Abu Ali, went to Irbil to surrender it to Abu'l-Hasan, but on route the two of them betrayed him. He had felt some evil design but had allowed them to go on, sending his men with them to take over Irbil. His men were arrested, however, and he was pursued to be arrested. He fled to Mosul. From that time enmity was firmly established between the Kurds and Qirwash and his brother. They severed relations and each party harboured evil designs towards the other.

MISCELLANEOUS EVENTS

This year al-Malik al-Rahim left Baghdad and went to Khuzistan, where he was met by the local troops, who offered him allegiance, one of their number being Garshasp ibn Ala' al-Dawla, the former lord of Hamadhan [551] and Kinkiwari. The latter had

joined the service of King Abu Kalijar after his lands had been seized by Yinal. When Abu Kalijar died, al-Malik al-Aziz ibn al-Malik Jalal al-Dawla marched to Basra with ambitions to take control there. The local troops met him in battle and defeated him, so he withdrew. Previously he had been in the service of Qirwash, and then later of Yinal. When he finally heard that al-Malik al-Rahim was firmly in control of affairs, his hopes were dashed. Baghdad became very troubled with civil discord after the departure of al-Malik al-Rahim. There was a whole series of incidents involving the inhabitants of Azaj Gate⁹ and the Cobblers' [Quarter], who were Sunni. They destroyed much property by fire.

This same year Sa'di, son of Abu'l-Shawq, left Dubays ibn Mazyad's settlement and went to Ibrahim Yinal, having first written to him. He swore an oath of loyalty to him and an agreement was made between them that everything conquered by Sa'di that was not already in the possession of either Yinal or Yinal's lieutenants, should be his. Sa'di then marched against Daskara and there followed a battle between him and the troops of Baghdad who were there, in which the latter were defeated. So he took the town and its surroundings. A second force was sent to Daskara from Baghdad but its commander was killed and the men routed. Sa'di then left Daskara and pushed on into the middle of those areas in the vicinity of Ba'quba, all of which his men plundered, while proclaiming the sovereignty of Ibrahim Yinal.

The present year also saw the beginning of the misunderstanding between Mu'tamid al-Dawla Qirwash ibn al-Muqallad and his brother, Za'im al-Dawla Abu Kamil ibn al-Muqallad. Quraysh ibn Badran ibn al-Muqallad joined his uncle, Qirwash, and raised an army to fight his uncle Abu Kamil, who fled defeated and beaten in battle. Quraysh incited Qirwash against his brother incessantly, with the result that the hostility took firmer root and their quarrel reached serious proportions.

[552] The son of the Caliph al-Qa'im, Abu'l-Abbas Muhammad, was this year recognized as heir apparent and given the honorary title, Dhakhirat al-Din.

—10

[553]

The Year 441 [1049–50]

THE MANIFESTATION OF THE DISPUTE BETWEEN QIRWASH AND HIS BROTHER ABU KAMIL AND THEIR MAKING PEACE

This year it became clear that there was a dispute between Mu'tamid al-Dawla Qirwash and his brother, Za'im al-Dawla Abu Kamil, which ended in open conflict. The background for this has already been mentioned. When the situation worsened and the situation was so bad that it could not be mended, each one assembled his forces to make war on the other. In Muharram [June 1049] Qirwash set out and crossed the Tigris in the vicinity of Balad. He was joined by Sulayman ibn Nasr al-Dawla ibn Marwan, Abu'l-Hasan ibn Aysakan al-Humaydi and other Kurds, and they marched to Ma'lathaya, which town they destroyed and plundered. They then camped at al-Mughitha. Abu Kamil with his Arabs and the Musayyib clan arrived and camped in the plain of Babanitha, with about a league separating the two armies. On Saturday 12 of Muharram [Saturday 17 June 1049] they fought a battle but separated with no clear victor. They fought again on the Sunday. Sulayman did not take full part in the

battle but remained on the side lines. Abu'l-Hasan al-Humaydi came to an agreement with him and they deserted Qirwash, as did a group of Bedouin, and they joined the latter's brother. Qirwash's position weakened, and he remained in his encampment with only a small force. The Bedouin among Abu Kamil's men rode to attack him. He fought them off, and when Monday dawned, some of them had hastened away, having plundered some of Qirwash's Arabs. Abu Kamil came to Qirwash and after meeting, took him to his camp and treated him well. [554] Later he sent him to Mosul under guard and arranged a residence for him and one of his wives.

A thing that had undermined and weakened Qirwash was that he had arrested a number of fishermen at Anbar because of their bad behaviour and their trouble-making. The rest fled and some of them stayed at Sindiyya.¹¹ At this present time a group of them travelled to Anbar and scaled the city wall on the eve of the 5 Muharram [9 June 1049]. They killed a watchman, opened the gates and proclaimed the slogan of Abu Kamil. Their relatives and friends rallied to them, along with those who were enthusiastic for Abu Kamil, in great numbers. They were attacked by the supporters of Qirwash but were victorious after a battle, having killed a number of Mu'tamid al-Dawla Qirwash's followers. The survivors fled. Qirwash heard of his brother's success but did not hear of his followers' volte-face.

Musayyib and the Arab chiefs made demands on Abu Kamil that he was unable to meet, and they importuned him, so that he feared that they would in the end give their allegiance to Qirwash and restore him to power. He therefore got to him first and, kissing his hand, said, 'Although I am your brother, I am also your servant. This has happened only because of those who have poisoned your opinion of me and made you feel that I am hostile to you. Now you are the Emir, and I shall be obedient to your commands and your faithful follower.' Qirwash replied, 'No, you are my brother, and authority is surrendered to you. You are better fitted to wield it than I am.' Thus peace was made between them, and Qirwash again administered affairs as he chose.

Abu Kamil had assigned Harba and Awana¹² as a grant to Bilal ibn Gharib ibn Maqan. When peace was made between Abu Kamil and Qirwash they sent people to Harba to keep Bilal out, but he openly disobeyed them, gathered a force together and fought Qirwash's men. Contrary to their will, he took Harba and Awana, so Qirwash travelled down from Mosul, besieged both places and recovered them.

— [555–6] — ¹³

ACCOUNT OF THE ESTRANGEMENT BETWEEN TUGHRIL BEG AND HIS BROTHER IBRAHIM YINAL

This year Ibrahim Yinal became estranged from his brother, the Sultan Tughril Beg. This came about because Tughril Beg asked Ibrahim Yinal to hand over to him the city of Hamadhan and the castles he held in the Uplands (Balad al-Jabal). This he refused to do and suspected his vizier Abu Ali of working to cause dissension between the two of them, so he arrested him and ordered him to be beaten in his presence, and he put out one of his eyes and cut off his lips. Ibrahim moved away from Tughril Beg and gathered together a large force. The two met in a fierce battle between the two armies, in which Yinal was defeated and withdrew in rout. Tughril Beg pursued him and took all his castles and cities.

Ibrahim Yinal fortified himself in the castle of Sarmaj and resisted his brother.

Tughril Beg, whose army now reached 100,000 of various sorts of troops, besieged him there. After assaults, he took the place in four days, though it was one of the strongest and best fortified castles. Yinal was forcibly brought down. Tughril Beg sent to Nasr al-Dawla ibn Marwan demanding that he establish the khutbah in his name throughout his territory. He obeyed him and put Tughril's name in the khutbah throughout Diyar Bakr. Tughril Beg also communicated with the Byzantine emperor, sent him a magnificent gift, and requested a treaty, which the emperor acceded to.

The emperor sent to Ibn Marwan, asking him to intercede concerning the ransom of the King of the Georgians, [557] whom we have mentioned before.¹⁴ Nasr al-Dawla sent the Shaykh of Islam Abu Abd Allah ibn Marwan to the Sultan Tughril Beg about the matter, and the latter released him without a ransom. He and the Byzantine emperor were overwhelmed by this, and he sent a great quantity of gifts instead. They repaired the Constantinople mosque, established Muslim prayers there and the khutbah in the name of Tughril Beg. At that time all people submitted to him, his prestige was great and his rule was strong and firmly consolidated.

When Yinal submitted to Tughril Beg, the latter treated him honourably and kindly, restoring to him much of what he had taken from him. Tughril Beg gave him the option of being granted some lands he could go to or of remaining with him. He chose to stay.

— [558] — 15

ACCOUNT OF THE DEATH OF MAWDUD IBN MAS'UD AND THE ACCESSION OF HIS UNCLE, ABD AL-RASHID

On the 20 Rajab [18 December 1049] there died Abu'l-Fath Mawdud ibn Mas'ud ibn Mahmud ibn Sabuktegin, the lord of Ghazna, aged twenty-nine. He ruled for nine years and ten months, and his death occurred at Ghazna. He had written to provincial rulers throughout the land and summoned them to aid him and supply him with reinforcements, offering them vast sums of money and delegated authority over Khurasan and its regions according to their rank and status. Many responded, including Abu Kalijar, the lord of Isfahan, who gathered his troops and marched across the desert, but many of his army perished and he fell ill and withdrew.

Another was Khaqan, the king of the Turks, who came to Tirmidh and plundered and looted and extorted money from the inhabitants of those regions. A further group went from Tranoxania to Khwarizm.

Mawdud left Ghazna, but he had only travelled one stage before he was stricken with an intestinal obstruction,¹⁶ which got worse. He returned sick to Ghazna, and sent his vizier, Abu'l-Fath Abd al-Razzaq ibn Ahmad al-Maymandi to Sijistan with a sizeable army to take it from the Oghuz. Mawdud's illness grew much worse [559] and he died. He was succeeded by his son,¹⁷ but that lasted five days, and then the people turned from him to his uncle, Ali ibn Mas'ud. When Mawdud had come to power, he had arrested his own uncle Abd al-Rashid ibn Mahmud and imprisoned him in the fortress of Mandish on the Bust road.¹⁸ When he died, his vizier had arrived near this fortress, and Abd al-Rashid came down to the army and invited them to give allegiance to himself. They agreed and returned with him to Ghazna. On his approach Ali ibn Mas'ud fled from the town which Abd al-Rashid took over, establishing a firm control over affairs. He took the title Shams Din Allah Sayf al-Dawla (some say Jamal

al-Dawla).¹⁹ Thus God protected Da'ud [Chaghri Beg] from the hostile intentions of Mawdud. This is indeed blessed fortune, to slay enemies without weapons or troops!

BASASIRI TAKES CONTROL OF ANBAR

In Dhu'l-Qa'da of this year [27 March-25 April 1050] Basasiri took al-Anbar and his troops marched in. This came about because Qirwash treated the inhabitants badly and laid his hands on their money. A group of the inhabitants went to Basasiri in Baghdad and asked him to send an army with them to whom they could surrender the town. He agreed and sent troops with them, who took over the town. Basasiri joined them and was good and just towards the inhabitants. He allowed none of his men to take a rotl of bread without paying for it, and remained there until he had reorganised the place and settled its governance. He then returned to Baghdad.

[560] — 20

MISCELLANEOUS EVENTS

— 21

In Sha'ban [29 December 1049–26 January 1050] Basasiri marched from Baghdad on the Khurasan road, making for the district of Dizdar, which he took, and seized everything there as booty. Sa'di ibn Abu'l-Shawk had previously taken it, built a wall around it and fortified it, making it a fortress in which he could be safe and secure and store all the booty he acquired. Basasiri took all of it.

[561] This year the inhabitants of Karkh were ordered not to mourn nor do what they customarily do on the Day of Ashura.²² However, they would not accept that and went ahead. There was a mighty riot between them and the Sunnis, in which many people were killed or wounded. The trouble did not end until the Turks crossed over and pitched their tents amongst them. Then they stopped. The Karkh inhabitants embarked on the building of a wall around their quarter, and when the Sunnis of the Qalla'in²³ and like quarters saw what they were doing, they started to build a wall around the Qalla'in Market. Both communities expended enormous sums of money on the constructions. There was much disturbance and markets closed. The trouble increased and eventually many people moved from the west bank to the east and took up residence there. The caliph ordered Abu Muhammad ibn al-Nasawi to cross over, settle the situation and stop the violence. When the folk on the west bank heard that, both the Sunnis and the Shiites banded together to resist him. In the Qalla'in and other places they proclaimed 'Come to the best of work' in the call to prayer, whereas in Karkh they declared 'Prayer is better than sleep'²⁴ and publicly blessed the Companions. His planned crossing was cancelled.²⁵

—26

[562]

The Year 442 [1050–51]

Abu Mansur ibn Ala al-Dawla, the lord of Isfahan, was not fixed on one course in his dealings with the Sultan Tughril Beg. He frequently changed his colours, one moment offering him allegiance and cleaving to him and the next veering away from him and giving allegiance to al-Malik al-Rahim. Tughril Beg in his heart harboured ill will against him. When on this occasion he came back from Khurasan to take the Uplands from his brother Ibrahim Yinal and take charge of them, as we have mentioned, he turned aside to Isfahan, planning to wrest that city from Abu Mansur. Hearing of this, the latter fortified himself in his town and sought security behind its walls. Tughril invested the town during Muharram [26 May–24 June 1050] and kept up the siege for about a year, and many engagements were fought between them, but Tughril Beg gained mastery over the town's hinterland and sent a squadron of his army towards Fars. They reached al-Bayda',²⁷ raided the countryside there and returned with their booty.

When the siege of Isfahan had lasted a long time and had ruined the surrounding districts, the situation of its ruler and the populace became very difficult. They sent to Tughril Beg offering allegiance and money, but he would not accept that. All that would satisfy him was the surrender of the city. They held out till the food was exhausted, [further] endurance was impossible and supplies were finished. People were compelled to demolish the congregational mosque and take the timbers because of their pressing need for firewood. Once their situation had reached this pitch, they bowed to it, gave in and surrendered the town to Tughril. After his entry, he kept his troops out and gave them land allotments in the Uplands. [563] He treated the populace well and assigned the districts of Yazd and Abarquya²⁸ to its ruler, Abu Mansur. So he gained Isfahan, entering it during Muharram 443 [15 May–13 June 1051] He found it a pleasant place, so he transferred to it the possessions he had in Rayy, his money, supplies and arms, and took it as his residence and destroyed a part of the city wall. He said, 'Only those whose power is weak need walls. One whose fortress is his troops and his sword has no need of them.'

— 29

[564]

Za'IM AL-DAWLA'S SEIZURE OF THE KINGDOM OF HIS BROTHER QIRWASH

This year in the month of Jumada I [21 September–20 October 1050] Za'im al-Dawla Abu Kamil Barka ibn al-Muqallad came to dominate his brother, limited his freedom, and prevented him from having any say in the management of affairs. This arose because Qirwash could not stomach his brother's appropriation of authority, which left himself powerless, so he made up his mind to travel down to Baghdad and abandon his brother. Thus he left Mosul, which troubled and vexed Barka.

Barka sent a group of his chief men to advise Qirwash to return and to cooperate, warning him against going away and causing a break. When they had delivered this message, which he refused to comply with, they said to him, 'You cannot be allowed to do what you are doing. Your best course is to accept and return, while you still have the choice.' He realised then that he would be stopped forcibly, so he consented to return on condition that he could reside in the palace in Mosul. He travelled back with

them and when they were near his brother Za'im al-Dawla's encampment, he was met by him and lodged with him. Qirwash's followers and his household fled in fear, but Za'im al-Dawla guaranteed their safety. He called upon his brother and showed him all deference, but appointed people to ensure that he had no freedom to act as he chose.

ACCOUNT OF THE OGHUZ'S SEIZURE OF THE CITY OF FASA

In the month of Jumada I [21 September–20 October 1050] al-Malik Alp-Arslan, the son of Da'ud, Tughril Beg's brother, marched from the city of Marv in Khurasan and made for the land of Fars by the desert, without informing anyone, not even telling his uncle, Tughril Beg. When he arrived at Fasa,³⁰ the local governor withdrew and Alp-Arslan entered the town and killed a thousand Daylamis and a great number [565] of the common people. His men took plunder to the value of 1,000,000 dinars and took 3,000 people captive. It was a dreadful affair. When they had finished they returned to Khurasan. They did not delay, fearing that Tughril Beg might send to them and take their booty from them.

— [566–70] — ³¹

MISCELLANEOUS EVENTS

This year al-Muhalhil ibn Muhammad ibn Annaz, the brother of Abu'l-Shawk, went to the Sultan Tughril Beg, who dealt kindly with him and confirmed him in his fief, which included Sirawan, Daquqa, Shahrazur, and Samaghan.³² Muhalhil interceded with him on behalf of his brother, Surkhab, who was held prisoner by Tughril Beg. Surkhab went to the castle of al-Mahaki,³³ which was his possession. Sa'di, son of Abu'l-Shawk, was given Rawandayn³⁴ as an fief.

— [571] — ³⁵

[572]

The Year 443 [1051–52]

— [573–5] — ³⁶

POPULAR DISTURBANCES IN BAGHDAD AND THE BURNING OF THE SHRINE

In Safar of this year [14 June–12 July 1051] there was renewed trouble in Baghdad between the Sunnis and the Shiites, which was many times worse than it had been before. The accord that we have mentioned under the recent year³⁷ was not proof against collapse because of the deep hatreds in people's hearts.

[576] The reason for this rioting was that the men of Karkh had started to repair the Fishmongers' Gate and those in the Qalla'in to repair what remained of the Gate of Mas'ud. When the inhabitants of Karkh had finished, they built some towers on which they inscribed in gold 'Muhammad and Ali are the best of men.' The Sunnis objected to this and claimed that the inscription [should be] 'Muhammad and Ali are the best

of men. Whoever “accepts” is a grateful believer, and whoever “denies” is an unbelieving ingrate.³⁸ The men of Karkh objected to the addition and said, ‘We have not gone beyond our normal practice when we put an inscription on our mosques.’ The Caliph al-Qa’im bi-Amr Allah sent Abu Tammam, the Syndic of the Abbasids, and the Syndic of the Alids, namely Adnan ibn al-Radi, to investigate the matter and report. What they wrote upheld the view of the Karkhites. The caliph and the deputies of [al-Malik] al-Rahim ordered an end to conflict, but no attention was paid to this. Ibn al-Mudhahhib the Cadi, al-Zuhayri and other Hanbalis, followers of Abd al-Samad, took it upon themselves to urge the mob to intensify the troubles, and al-Malik al-Rahim’s deputies refrained from any policing measures because they were annoyed at Ra’is al-Ru’asa on account of his predilection for the Hanbalis. These Sunnis prevented the transporting of water from the Tigris to Karkh. In addition the dyke of the Isa Canal had burst and caused them [in Karkh] a lot of trouble. Several of the Shiites undertook to go to the Tigris and to bring away water, which they put in containers. They poured rose water into it, and called out, ‘Water for free!’ The actions of these men were used as further incitement of the Sunnis.

Ra’is al-Ru’asa was severe on the Shiites, who removed ‘are the best of men’ and wrote instead ‘on them both be peace!’ The Sunnis said, ‘We will only be satisfied if the bricks on which “Muhammad and Ali” is written are pulled out and if “Come to the best of works” is not used in the call to prayer.’ The Shiites balked at that, so the fighting went on until the 3 Rabi’ I [15 July 1051]. A Hashemite on the Sunni side was killed. His family carried him on a bier around the Harbiyya and the Basra Gate and all the other Sunni quarters, and roused the people [577] to take revenge. Later they buried him near Ahmad ibn Hanbal after a great crowd had gathered, many times larger than ever before.³⁹

Returning from the burial they made for the Shrine of the Straw Gate. Its gate was closed, but they dug holes in the wall and threatened the doorkeeper, who, in fright, opened the gate and in they came. They plundered the lamps, the gold and silver prayer niches, the hangings etc., and stole what was in the tombs and chambers. Night fell and they went away. When morning came they gathered in numbers and marched on the Shrine. They set fire to all the tombs and vaults. Fire destroyed the tomb of Musa and that of his grandson, Muhammad ibn Ali,⁴⁰ and the neighbourhood, and the two teak domes that covered the two shrines. The facing and adjacent tombs of the Buyid rulers, Mu’izz al-Dawla and Jalal al-Dawla, and of the viziers and leading men were burnt, as were the tombs of Ja’far, son of Abu Ja’far al-Mansur, and the Emir Muhammad, son of al-Rashid, and of his mother, Zubayda. Nothing like this dreadful affair had ever been seen before.

On the morning of the 5th of the month [17 July 1051] they came back and dug for the grave of Musa ibn Ja’far and of Muhammad ibn Ali to transfer them to the cemetery of Ahmad ibn Hanbal. The rubble hindered their knowing where the grave was, but their digging came near its edge. Abu Tammam, the Syndic of the Abbasids, and other Sunni Hashemites heard what they were doing and came and stopped them. The inhabitants of Karkh attacked the Hall⁴¹ of the Hanafi lawyers. They ransacked it and killed the Hanafis’ professor, Abu Sa’d al-Sarkhasi. They burnt down the Hall and the lawyers’ lodgings. The disturbance spread over to the East Side, where the residents of al-Taq Gate and Bajj Market and the Cobblers’ and others came to blows.

When the news of the burning of the Shrine came to Nur al-Dawla Dubays ibn Mazyad, it horrified him [578] and had a deep affect on him, because he, his family

and all his lands, al-Nil and that district, were all Shiite. In his lands the khutbah for the Imam al-Qa'im bi-Amr Allah was discontinued. He was written to and censured for that, but he explained that the people he ruled were Shiite and were of one mind with him, and that he was unable to upset them, just as the caliph was unable to prevent the foolish persons who had done what they did at the Shrine. However, he restored the khutbah to what it had been.

– 42

[579]

THE DEATH OF ZA'IM AL-DAWLA AND THE RULE OF QURAYSH IBN BADRAN

In the month of Ramadan [6 January–4 February 1052] Za'im al-Dawla Abu Kamil Baraka ibn al-Muqallad died in Takrit. He had travelled down there with his tents, intending to go to Iraq, to dispute the control of the deputies who were there on behalf of al-Malik al-Rahim, and to plunder the land. Having reached Takrit, a wound, which he had received from the Oghuz when they seized Mosul, re-opened. He died and was buried in the shrine of Khidr⁴³ at Takrit.

His Bedouin followers agreed to make Alam al-Din Abu'l-Ma'ali Quraysh ibn Badran ibn al-Muqallad their ruler. He returned with the tents and the Bedouin to Mosul, and sent to his uncle, Qirwash, who was still kept under restraint, informing him of Za'im al-Dawla's death and of his own accession, and that he would administer affairs according to Qirwash's will and rule as his deputy. After Quraysh had come to Mosul, there were differences between him and his uncle Qirwash, in which the latter proved the weaker while his nephew grew more powerful. The Bedouin inclined towards him and his position became established. His uncle returned to his former state of comfortable imprisonment and being limited to a restricted retinue, female household and budget. Later he was transferred to the Castle of al-Jarahiyya⁴⁴ in the district of Mosul and confined there.

MISCELLANEOUS EVENTS

– 45

[580] This year, during Ramadan [6 January–4 February 1052], the envoys of the Sultan Tughril Beg brought the caliph a reply to the caliph's letter to him and thanks for the caliph's bestowing upon him robes of honour and titles. Tughril Beg also sent the caliph 10,000 dinars in cash, rare precious jewels, garments and perfumes and other things. He sent 5,000 dinars for the members of the court and 2,000 for Ra'is al-Ru'asa. The caliph lodged the envoys at the Gate of the Degrees and ordered them to be treated with honour. When the Feast Day came, the troops made a display of their splendid finery, their precious horses with their fine horse armour. They wished to demonstrate their might to the envoys.

The Oghuz who were the followers of Tughril Beg's brother, Da'ud, returned from Kirman, and the reason for this was that Abd al-Rashid ibn Mahmud ibn Sabuktegin, the lord of Ghazna, came from there to Khurasan. He and Da'ud met and fought a fierce battle, which went against Da'ud. Thus circumstances demanded the return of his men from Kirman.

This year the Sultan Tughril Beg left Isfahan and returned to Rayy.

In Ahwaz this year there died Abu Kalijar Garshasp ibn Ala al-Dawla ibn Kakuya. The Emir Abu Mansur had left him there as his deputy when he returned to Shiraz. After his death the khutbah in Ahwaz was made in the name of al-Malik al-Rahim.

— [581] — ⁴⁶

[582]

The Year 444 [1052–53]

ACCOUNT OF THE KILLING OF ABD AL-RASHID, LORD OF GHAZNA AND THE ACCESSION OF FARRUKH-ZAD

This year Abd al-Rashid ibn Mahmud ibn Sabuktagin, the lord of Ghazna, was killed. This came about because Mawdud, his brother Mas'ud's son, had a chamberlain, called Tughril, whom Mawdud advanced, spoke highly of and married to his sister. When Mawdud died and Abd al-Rashid became ruler, he maintained the high position of Tughril unchanged, and made him chief chamberlain. Tughril advised him to attack the Oghuz and to expel them from Khurasan, but he hesitated, feeling that to be a far-fetched plan. Tughril was insistent, so he sent him with 1,000 horsemen. He went towards Sijistan, where Abu'l-Fadl was acting as deputy for Payghu. Tughril besieged the fortress of Taq⁴⁷ and sent to Abu'l-Fadl, summoning him to the allegiance of Abd al-Rashid. He replied, 'I am the deputy of Payghu. Neither my religion nor my code of honour allows me to betray him. Attack him, and if you finish him off, I will surrender to you.' Tughril remained besieging the fortress of Taq for forty days, but he did not manage to conquer it. Abu'l-Fadl wrote to Payghu to inform him of what Tughril was doing, so Payghu marched to Sijistan to deny it to Tughril.

Tughril became tired of sitting out the siege of Taq and went off to the city of Sijistan. When he was about a league's distance from it, he concealed himself where no-one could see him, in the hope of finding an opportunity to exploit any carelessness.⁴⁸ He heard the sound of trumpets and drums, and, leaving cover, he questioned some people on the [583] road and was told that Payghu had arrived. He returned to his men and told them [this], saying, 'There is nothing for us but to face these people, and die beneath their swords gloriously, for we have no way to flee, because they are so many and we so few.' So they left their hiding-place, and when Payghu saw them, he asked Abu'l-Fadl who they were and he told him that it was Tughril. Payghu considered them insignificant in number and sent a detachment of his men to fight them. When Tughril saw them he did not pause before meeting them but urged his horse into a river there, which he crossed and charged Payghu and those with him. Battle was joined and Tughril routed them and seized their possessions. Then he turned to the other group and dealt with them in the same way. Payghu and Abu'l-Fadl made for Herat. Tughril pursued them for about two leagues and then returned to the city and took it. He wrote to Abd al-Rashid with an account of what he had done and with a request for reinforcements to march on to Khurasan. He was duly reinforced with a large number of cavalry. After their arrival he was much strengthened and remained where he was for a short while.

Later he was tempted to return to Ghazna and seize control there. He told his men of this, gave them largesse and secured their support. He set out for Ghazna on forced

marches, concealing his purpose. When he was five leagues from Ghazna he sent to Abd al-Rashid to trick him by telling him that the army had mutined and demanded an increase in their pay, and that they had returned with disaffected and alienated hearts. Having received this news, Abd al-Rashid assembled his companions and his trusty advisers and informed them of it. They warned him against Tughril and said, 'The situation has not given time for preparation. There is nothing for it but to go up into the citadel and take a strong defensive position there.' So he went up into the Ghazna citadel and prepared to defend himself there.

The next day Tughril came to the town and lodged himself in the government house. He contacted the garrison of the citadel about surrendering Abd al-Rashid, with promises and incentives, if they would do so, and with threats if [584] they refused. They gave him up, and Tughril took him and put him to death. He took control of the city and married the daughter of Mas'ud against her will.

In the Indian provinces there was an emir, called Khirkhiz, who commanded a large army. After Tughril had killed Abd al-Rashid and taken charge of affairs, he wrote to him and invited him to cooperate and help him to recover the provinces from the hands of the Oghuz. He made him promises in return and bestowed many gifts on him. However, Khirkhiz was not pleased with what he had done, and expressed his disapproval and anger, replying in very harsh terms. He wrote disapprovingly to the daughter of Mas'ud ibn Mahmud, Tughril's wife, and to the leading commanders, berating them for condoning and tolerating Tughril's deed, the murder of their king, the son of their king, and urging them to exact revenge. They read his letters and realised their mistake. A group of them went to see Tughril, and when they stood before him, one of them struck him with his sword. The rest followed his lead and Tughril was killed.

Five days later Khirkhiz the Chamberlain arrived. He grieved for Abd al-Rashid, and censured Tughril and those who had followed him for their actions. He assembled the leading commanders and the notables of the local populace and said to them, 'You now know what is the result of actions opposed to religion and good faith. I am a subject and the state must have a governor. Tell me what thoughts you have on that.' They suggested that Farrukh-Zad ibn Mas'ud ibn Mahmud should rule, who was held prisoner in a certain castle. He was summoned and enthroned in the government house. Khirkhiz remained at court, managing affairs of state, and he took those who had helped in the murder of Abd al-Rashid and put them to death.

When the lord of Khurasan, Da'ud the brother of Tughril Beg, heard that Abd al-Rashid had been killed, he gathered his forces and went to Ghazna. Khirkhiz marched out to resist him, and in battle Da'ud was defeated [585] and all he had with him was taken as booty.

When Farrukh-Zad was firmly established and his hold on power was solid, he despatched a large army to Khurasan, which was met by Kul-Sarigh, one of the great emirs. He fought them stubbornly but was defeated and abandoned by his men. He and along with him many of the army in Khurasan and their chiefs and commanders were taken prisoner. Alp Arslan assembled a large force, and his father, Da'ud, sent him with that force against the army that had taken Kul-Sarigh prisoner. He defeated them in battle and took several of their notables into captivity. Thereupon Farrukh-Zad freed his prisoners and gave robes of honour to Kul-Sarigh when he freed him.

IN DEFEAT

During this year the followers of the Sultan Tughril Beg came to Fars, reaching as far as Shiraz. They settled at al-Bayda, and al-Adil Abu Mansur, who had been the vizier of the Emir Abu Mansur, son of King Abu Kalijar, joined with them and organised their affairs. They later arrested him and took three fortresses from him, namely, the fortresses of Kabza, Guyom⁴⁹ and Bahandiz, where they took up residence. About two hundred men of the Oghuz went to the Emir Abu Sa'd, the brother of al-Malik al-Rahim, and became his men. Abu Sa'd made overtures to those in the fortresses mentioned above, won them over to his allegiance, and so they surrendered the fortresses to him and joined his service.

The army of Shiraz was mustered, under the command of Zahir al-Din Abu Nasr, and at the gates of Shiraz they dealt a severe blow to the Oghuz, who fled. Taj al-Din Nasr ibn Hibat Allah ibn Ahmad, who was one of the commanders with the Oghuz, was taken prisoner. After the defeat of the Oghuz the Shiraz army marched to Fasa, which had [586] fallen under the domination of one of common people. His position had become powerful because the army was preoccupied with the Oghuz, but they now removed the usurper and recovered control.

ACCOUNT OF THE CONFLICT BETWEEN QURAYSH AND HIS BROTHER AL-MUQALLAD

This year there was a difference of opinion between Alam al-Din Quraysh ibn Badran and his brother al-Muqallad. Quraysh had transferred his uncle Qirwash to the castle of al-Jarrahyya in the district of Mosul and incarcerated him there. He set off for Iraq but a dispute that occurred between him and his brother al-Muqallad led to an open break. The latter went to Nur al-Dawla Dubays ibn Mazyad to seek his protection. Anger led his brother to plunder his encampment and then return to Mosul, but his position worsened and the Bedouin turned against him. The agents of al-Malik al-Rahim in Baghdad sent out people to the areas of Iraq that were held by Quraysh on the east bank [of the Tigris], such as Ukbara and al-Alth⁵⁰ among others, to seize his crops, while the west bank, such as Awana and Baytar Canal, was handed over to Abu'l-Hindi Bilal ibn Gharib.

Subsequently Quraysh placated the Bedouin and came to terms with them. They agreed to submit to him after the death of his uncle, Qirwash, which occurred in these days. He again travelled down to Iraq to recover what had been taken from him. Having arrived at al-Salihiyya,⁵¹ he sent some of his men to the region of al-Hazira⁵² and places in the vicinity, which they plundered, and then returned. They encountered Kamil ibn Muhammad ibn al-Musayyib, the lord of al-Hazira, who attacked and fought them. They sent to Quraysh to tell him of the situation, whereupon he marched to them with a large force of Arabs and Kurds. Kamil was defeated and pursued by Quraysh, who failed to catch him. Quraysh then sought out the tents of Bilal ibn Gharib, which were devoid of men, and ransacked them. Bilal resisted him and fought bravely, but was wounded and fled.

Quraysh wrote to the deputies of al-Malik al-Rahim offering obedience, [587] and asking for confirmation of what he held. They agreed to this unwillingly because he was strong and they were weak. Al-Malik al-Rahim was preoccupied with Khuzistan, and so Quraysh's position became established and his power increased.

AL-MALIK AL-RAHIM'S CONQUEST OF BASRA

In Shaʿban of this year [December 1052] al-Malik al-Rahim sent an army with the vizier and Basasiri to Basra, where his brother Abu Ali, son of Abu Kalijar, was. They besieged him there and he sent out his troops in boats to fight them. The fighting lasted several days and then the Basrans fled by water back to Basra. The army of al-Malik al-Rahim gained control of the Tigris and all the canals but his troops went by land from their camp at Matara to Basra. When they drew near they were met by envoys of the Bedouin of Mudar and Rabiʿa seeking terms, which they were granted. After all the inhabitants had likewise been offered terms, al-Malik al-Rahim entered the town to their delight and they were given generous treatment. After his entry into Basra envoys of the Daylamis in Khuzistan came to him offering their allegiance [589] and claiming that they had never left it. He thanked them for that, and remained in Basra to set its affairs to rights.

His brother Abu Ali, the [former] lord of Basra, went to Shatt Uthman⁵⁴ which he fortified by digging a defensive ditch. Al-Malik al-Rahim marched against him and, after some fighting, took the place. Abu Ali and his mother went to Abadan and took ship for Mahruban.⁵⁵ Having landed there, they hired mounts and travelled to Arrajan, intending to seek out the Sultan Tughril Beg. Al-Malik al-Rahim then expelled from Basra all the Daylamis, the troops of his brother, and stationed others there. The Emir Abu Ali reached the Sultan Tughril Beg at Isfahan, who honoured him and treated him kindly, and had money taken to him. He married him to a woman of his family and gave him a fief in the districts of Jarbadhaqan, also handing over to him two castles in those regions. Al-Malik al-Rahim gave Basra to Basasiri, and then went to Ahwaz. A series of diplomatic contacts followed between him and Mansur ibn al-Husayn and Hazarasp. Eventually they came to terms, and Arrajan and Tustar passed into al-Malik al-Rahim's possession.

ACCOUNT OF SA'DI'S COMING TO IRAQ

In Dhu'l-Qa'da of this year [22 February-23 March 1Q53] Sa'di ibn Abu'l-Shawk at the head of an army provided by the Sultan Tughril Beg arrived in the districts of Iraq. He stopped at Maydasht, and then without his baggage train but with his accompanying Oghuz he went to Abu Dulaf al-Jawani. The latter had been forewarned of his coming and retired at his approach [590], but Sa'di caught him up, plundered him and took his possessions. Abu Dulaf barely escaped with his life. The region was plundered by Sa'di's followers as far as Nu'maniyya.⁵⁶ Their depredations and raids were very bad. They murdered, they raped virgins, they seized money and goods, leaving nothing. Sa'di then moved on to Bandanijin.

News of this reached his uncle, Khalid ibn Umar, while he was besieging al-Zubayr and Matar, the sons of Ali ibn Maqan, of the Banu Uqayl. He sent his son to him, along with the sons of al-Zubayr and Matar, to complain to him about how his uncle Muhallil and Quraysh ibn Badran treated them. They met him at Hulwan and made their complaints to him. He promised to come to them and to punish on their behalf those who attacked them. They left him and returned. However, a group of the men of Muhallil met them and a fight ensued. The Uqaylis defeated them and took them

prisoner.

The news came to Muhallil, who proceeded to the encampment of al-Zubayr and Matar with about five hundred mounted men. He inflicted a reverse on them at Tell Ukbara and plundered their possessions. They fled. Khalid, Matar and al-Zubayr met Sa'di ibn Abu'l-Shawk at Tamarra, gave him the news and urged him to wage war on his uncle. He advanced to intercept him and the parties met in battle. Sa'di, who was leading a large host, defeated his uncle and took him captive, while the latter's followers fled in all directions. Malik, the son of his uncle Muhallil, was also taken captive. The booty they had taken Sa'di restored to his men and then returned to Hulwan.

Reports of this came to Baghdad and the inhabitants became alarmed and fearful. Al-Malik al-Rahim's troops set out for Hulwan to wage war on Sa'di. Abu'l-A'azz Dubays⁵⁷ ibn Mazyad al-Asadi came to join them, but nothing was achieved.

[590]

MISCELLANEOUS EVENTS

– 58

This year Khuzistan, Arrajan, Idhaj and other areas suffered several earthquakes. Most of them were in Arrajan. Many cities and settlements were destroyed and a large hill near Arrajan split open. In the middle of it there appeared steps built of bricks and plaster which had been concealed within the hill. The people were amazed at this. There was also a great earthquake in Khurasan which destroyed much and because of which many perished. The worst earthquake was in the city of Bayhaq, which was totally demolished. Its city wall and its mosques were destroyed. The wall remained in a ruined state until the year 464 [1071–72], when Nizam al-Mulk ordered its reconstruction. Later Arslan Arghun destroyed it after the death of the Sultan Malik-Shah, which we have mentioned. Subsequently it was repaired by Majd al-Mulk al-Balasani.⁵⁹

– 60

At Baghdad dissension occurred between the Sunnis and the Shiites, which it was difficult to control. [592] The urban gangs [*ayyārs*] spread widely and gained power. They taxed the markets and took what the regular officials used to take. Their leaders were al-Tiqtaqi and al-Zaybaq. The Shia restored the phrase 'Come to the best of work' to the call to prayer, and they inscribed on their mosques 'Muhammad and Ali are the best of mankind.' Fighting took place between both communities and there was much wicked damage.

– 61

ACCOUNT OF SUNNI-SHIITE DISTURBANCES AT BAGHDAD

In Muharram [23 April–22 May 1053] there was an increase in the disturbances between the inhabitants of Karkh and their Sunni neighbours, which had begun at the end of the year 444 [early 1053].

At this present time the troubles grew and all respect for authority was discarded. Parties of Turks mingled with the two sides. When the situation became extremely serious, the army commanders assembled and agreed to patrol the quarters and to impose summary discipline on the wicked troublemakers. They seized an Alid from Karkh and killed him. His womenfolk protested angrily, loosed their hair and pleaded for support. The common folk of Karkh followed them and fierce fights took place between them and the commanders and their supporting citizenry. The Turks set fire to the markets of Karkh and a great deal was burnt and razed to the ground. Many people moved from Karkh to other quarters.

The commanders regretted their actions and the Imam al-Qa'im bi-Amr Allah expressed his disapproval. A settlement was arrived at and the people returned to Karkh after it had been settled in the caliphal court that the Turks should keep their hands off them.

ACCOUNT OF THE ILLNESS OF THE SULTAN TUGHRIL BEG

This year the Sultan Tughril Beg came to Isfahan, ill, and there were strong rumours of his death. Later he recovered and the Emir Abu Ali, son of King Abu Kalijar, who had been the ruler of Basra, came to visit him, as also did Hazarasp ibn Bankir ibn Iyad, the lord of Idhaj,⁶³ for he feared al-Malik al-Rahim, after his gaining control of Basra and Arrajan. Tughril Beg honoured them both and welcomed them most hospitably, promising them aid and support.

SA'DI IBN ABU'L-SHAWK'S RETURN TO HIS ALLEGIANCE TO AL-RAHIM

Under the year 444 [1052–53] we have mentioned Sa'di's coming to Iraq and his arrest of his uncle. After the arrest, the latter's son, Badr ibn Muhallhil went to the Sultan Tughril Beg [595] and spoke to him about writing to Sa'di to get him to release his father. Tughril Beg handed over to Badr a son of Sa'di whom he had with him as a hostage, and sent a messenger with him to say, 'If you want a ransom for your prisoner, then here is your son that I send back to you, but if you are determined to show opposition and to abandon the alliance, we shall requite you for your actions.'

When Badr and the envoy came to Hamadhan, Badr stayed behind and the envoy went on to Sa'di, who was vexed at what he had to say. He disobeyed Tughril Beg and went to Hulwan with the plan of taking it, but was unable to. He moved back and forth between Rustuqbadh⁶⁴ and al-Baradan,⁶⁵ and, having made contact with al-Malik al-Rahim, paid him allegiance. Ibrahim ibn Ishaq and Sakht Kuman, two leading

men of Tughril Beg's army, marched against Sa'di with some troops, accompanied by Badr ibn al-Muhalhil. They defeated him and he fled along with his men. The Oghuz returned to Hulwan, while Badr with a group of the Oghuz went to Shahrazur. Sa'di proceeded to the citadel of Rustuqbadh.

ACCOUNT OF THE RETURN OF THE EMIR ABU MANSUR TO SHIRAZ

In Shawwal of this year [14 January–11 February 1054] the Emir Abu Mansur Pulad Sutun, son of King Abu Kalijar, returned to Shiraz to take control of it. His brother, the Emir Abu Sa'd, abandoned it.

This came about because alongside the Emir Abu Sa'd there had come into prominence in his regime a man called Amid al-Din Abu Nasr ibn al-Zahir, who exercised authority with him, and excluded the troops and took little account of them. He alienated Abu Nasr ibn Khusro, the lord of the citadel of Istakhr, who had summoned the Emir Abu Sa'd and made him ruler.

[596] In view of this behaviour, they concerted their opposition to him and conspired against him. Abu Nasr ibn Khusro summoned the Emir Abu Mansur, the son of Abu Kalijar, and strove to gather support for him. Many of the troops responded because of their hatred for Amid al-Din, whom they proceeded to arrest, and then they proclaimed the titles of the Emir Abu Mansur and announced their allegiance to him. The Emir Abu Sa'd, whom they expelled, returned to Ahwaz with a small retinue, while the Emir Abu Mansur entered Shiraz to take possession and exercise full powers over the city, where he had the khutbah said in the names of Tughril Beg, al-Malik al-Rahim and, after them, himself.

ACCOUNT OF AL-BASASIRIS ATTACK ON THE KURDS AND THE ARABS

In Shawwal [14 January–11 February 1054] reports came to Baghdad that bands of Kurds and of Arabs had caused disturbances in the country, interrupted communications and plundered villages, tempted to challenge authority because of the Oghuz. Basasiri marched against them, with a mobile force, and followed them to Bawazij. He fell upon many groups of them, killed some and seized their possessions. Some of them fled and crossed the River Zab at Bawazij. He had been unable to catch them, and wanted to cross to attack them where they were on the other side, but the river was in flood and he was unable to cross, so they escaped.

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[597]

Year 446 [1054–55]

ACCOUNT OF THE TURKS' RIOTING AT BAGHDAD

In Muharram of this year [11 April–11 May 1054] there was rioting by the Turks at Baghdad.

This came about because a large amount of the money due to them, payable by al-Malik al-Rahim's vizier, was in arrears. They pressed their demand insistently, so he went into hiding in the Caliphal Palace. The Turks came to the caliphal offices (the

Diwan), hunting the vizier and complaining of the trouble he was bringing upon them over their pay. Their demand for him to be produced was not accepted, so they switched from complaining of him to complaining of the Diwan. They said, 'The financial agents⁶⁷ have taken up residence in the Harem, and have received the money revenues. If we make demands on them, they are able not to comply by remaining in the Harem. The vizier and the caliph have undertaken to protect them from us, and meanwhile we are quite ruined.'

There was an exchange of requests and answers, and then they left, disgruntled. On the next day it was reported that they intended to besiege the Caliphal Palace. The elite were disturbed by this and hid away their money. Basasiri came to the Palace and endeavoured to learn what the vizier was doing, but did not obtain any information about him. Enquiries were made for him in his own house, as also in the houses of those who were suspected of hiding him. These house were raided, but they did not learn of his whereabouts.

A body of the Turks rode to the Christian Quarter⁶⁸ and sacked it. They burnt the churches and the monasteries, and pillaged the house there that belonged to Abu'l-Hasan ibn Ubayd, Basasiri's vizier. The inhabitants of al-Mu'allā Canal,⁶⁹ al-Azaj Gate and other quarters, stood in the entrances of the precincts to keep the Turks out. Order broke down, and the Turks robbed everyone arriving at Baghdad. [598] Prices soared and there was a shortage of food stuffs. The caliph sent ordering them to desist, but they took no notice. He announced that he intended to move away from Baghdad, but still they were not chastened.

During all this Basasiri, who remained in the caliph's palace, was not happy with what they were doing. After some to-and-froing the vizier appeared and settled their outstanding pay from his own money and the prices he received for his horses etc., but they continued disorderly and violent. The Kurds' and the Arabs' lust for gain became more intense than it had earlier been. They resumed their raids, their plundering and killing, so that the land became ruined and the inhabitants scattered.

Quraysh ibn Badran's men came down from Mosul in hope of booty. They raided the settlements of Kamil ibn Muhammad ibn al-Musayyib, which were in Baradan, and plundered them. Horses and Bactrian camels belonging to Basasiri were there, which were all taken. The news reached Baghdad, and the people became even more fearful of the mob and the Turks. The decline in the authority of the caliphate had become really serious. This is the dire result of dissension.

TUGHRIL BEG'S CONQUEST OF AZERBAIJAN AND HIS ANATOLIAN RAID

Tughril Beg went to Azerbaijan and attacked Tabriz. Its ruler, the Emir Abu Mansur Wahsudan ibn Muhammad al-Rawadi, paid allegiance to him, made the khutbah in his name and brought him enough to satisfy him. He also gave him his son, as a hostage. Tughril Beg then left him and marched against the Emir Abu'l-Aswar, the lord of Ganja,⁷⁰ who also paid him allegiance and put his name in the khutbah. Likewise all those regions sent to Tughril, with offers of allegiance and the khutbah in his name.

[599] The troops submitted to him, so he restored their lands to them, but took hostages from them. He then went to Armenia, moving against Malazgird, which belonged to the Byzantines. He invested it – it was a strong city – and put the population under severe pressure. The neighbouring lands he plundered and destroyed. Nasr al-Dawla Ibn Marwan, the lord of Diyar Bakr, sent him many gifts and troops,

for he had accepted his suzerainty before this date and given him allegiance. In this raid on the Byzantines the Sultan Tughril Beg achieved great exploits and took from them a vast amount of booty, and killed and captured a great many.

On this raid he reached as far as Erzerum, then returned to Azerbaijan at the onset of winter, without taking Malazgird. He announced that he would wait until the winter was over and then return to complete his raids. He went to Rayy, where he remained until the year 447 [1055–56], when he returned to Iraq, as we shall relate, God willing.

— [600] — ⁷¹

ACCOUNT OF QURAYSH IBN BADRAN'S TAKING OF AL-ANBAR AND HIS MAKING THE KHUTBAH FOR TUGHRIL BEG IN HIS LANDS

In Sha'ban of this year [5 November–3 December 1054] the Emir Abu'l-Ma'ali Quraysh ibn Badran, the lord of Mosul, besieged and conquered the city of al-Anbar. He made the khutbah there and in the rest of his lands in the name of Tughril Beg, and plundered what Basasiri and others owned there. He plundered the settlements of his followers in al-Khalis⁷² and breached the local dykes. Basasiri was furious at this, gathered together large forces and marched to al-Anbar and Harba, which he recovered, as we shall relate, God willing.

— [601] — ⁷³

THE BEGINNING OF THE ESTRANGEMENT OF BASASIRI AND THE CALIPH

The estrangement of the caliph and Basasiri began this year in Ramadan [4 December 1054–2 January 1055]. This came about because Abu'l-Ghana'im and Abu Sa'd, the two sons of al-Muhallaban, two followers of Quraysh ibn Badran, came to Baghdad secretly, which greatly annoyed Basasiri. He said, 'These men and their master have raided and plundered my men's settlements, have breached the dykes and caused the destruction of many, many people.' He planned to seize them, but was unable to. He then went to Harba, but on his return he did not go to the Caliphal Palace as was his wont. He put all that down to Ra'is al-Ru'asa.

He intercepted a ship belonging to a relative of Ra'is al-Ru'asa as it passed by and demanded the toll [602] which it was due to pay. He cancelled the monthly dues the caliph received from the Mint, and likewise those of Ra'is al-Ru'asa and the palace courtiers. He wished to destroy the residences of the al-Muhallaban clan, but he was prevented from doing so. He said, 'My only complaint is about Ra'is al-Ru'asa who has ruined the land and excited the ambitions of the Oghuz by corresponding with them.'

This continued until Dhu'l-Hijja [3 March–1 April 1055], and then Basasiri went to al-Anbar and burnt the two regions of Dimimma and al-Falluja. Abu'l-Ghana'im ibn al-Muhallaban was in al-Anbar,⁷⁴ having come there from Baghdad. Nur al-Dawla Dubays came to join Basasiri to help him to besiege the place against which Basasiri erected mangonels and demolished a tower. He hurled Greek fire against the defenders and burnt some things which the inhabitants had prepared for the battle. The town was taken by storm and 100 of the Banu Khafaja were taken captive, as was Abu'l-

Ghana'ini. He was taken, after he had thrown himself into the Euphrates. Al-Anbar was plundered and of the populace 500 men were made captive. Basasiri returned to Baghdad, preceded by Abu'l-Ghana'im on a camel, dressed in a red shirt with a cap on his head and fetters on his legs. Basasiri wished to crucify him and the other prisoners with him, but Nur al-Dawla asked him to delay until his return. Basasiri came opposite the Taj [Palace],⁷⁵ kissed the ground and went back to his own house. He left Abu'l-Ghana'im uncrucified, but crucified a number of prisoners. This was the beginning of the estrangement.

ACCOUNT OF THE COMING OF THE OGHUZ TO DASKARA AND ELSEWHERE

In Shawwal of this year [January 1055] Ibrahim ibn Ishaq, one of the commanders of the Saljuqid Oghuz, came to Daskara. He had been resident in Hulwan. On his arrival, the inhabitants resisted him, but, growing weak and exhausted, they fled in all directions. The Oghuz entered the town and plundered it most disgracefully, beating the women and their children. In that way they extorted large sums of money, and then they went to [603] Rustuqbadh to conquer it. It was in the possession of Sa'di, whose treasure was there and also in the citadel of Baradan. Sa'di had abandoned his allegiance to the Sultan Tughril Beg, as we have related. However, the town was not taken, but the population of that region was driven away, the villages were destroyed and the belongings of the inhabitants were plundered.

Another group of the Oghuz went to the region of Ahwaz and its dependent districts, which they plundered and whose inhabitants they annihilated. The territorial ambitions of the Oghuz grew greater, while the Daylamis and their Turkish allies declined and their morale weakened.

Tughril Beg sent the Emir Abu Ali, son of King Abu Kalijar, who had been lord of Basra, at the head of an army of the Oghuz to gain control of Khuzistan. He came to Sabur Khwast and wrote to the Daylamis in Ahwaz, summoning them to submit to him and promising them good treatment, if they complied, and punishment, if they resisted. Some of them offered allegiance, but others opposed him, so he marched to Ahwaz and took it by force. He did not lay his hands on anyone's money or other property, but the Oghuz were not of one mind with him about that and indulged in plunder, pillage and extortion, so that the inhabitants experienced distress and violence at their hands.

MISCELLANEOUS EVENTS

This year the crickets in Baghdad became so numerous that the noise they made at night was like a swarm of locusts in flight.

This year too, in Dhu'l-Hijja [March 1055] there died Abu Hassan al-Muqallad ibn Badran, the brother of Quraysh, the lord of Mosul.

— [604] — ⁷⁶

[605]

The Year 447 [1055–56]

THE ACCOUNT OF AL-MALIK AL-RAHIM'S CONQUEST OF SHIRAZ AND THE

DROPPING OF TUGHRIL BEG FROM THE KHUTBAH THERE

In Muharram of this year [April 1055] a great general of the Daylamis, called Pulad, who was the lord of the citadel of Istakhr, went to Shiraz. He entered the city and expelled the Emir Abu Mansur Pulad-Sutun, son of King Abu Kalijar. He then went to Fayruzabad, where he took up residence.

Pulad dropped Tughril Beg's name from the khutbah in Shiraz, and replaced it with al-Malik al-Rahim's and his brother Abu Sa'd's. He then wrote to both, claiming that he recognized their authority. They both knew that he was deceiving them. Abu Sa'd, who was in Arrajan, moved against him with a large army. He and his brother the Emir Abu Mansur joined together to attack Shiraz and besiege it, on the understanding they reached between them, that they would both obey their brother al-Malik al-Rahim. So they marched against the city with their forces and put Pulad under siege there.

The siege lasted a long time, until there was no food left in the city. The price of seven rotls of wheat reached a dinar, and the citizens died of hunger. Those that survived were about 1,000, and it became impossible for Pulad to remain [606] in the city. He left in flight with those Daylamis that served him, making for the district of al-Bayda and the citadel of Istakhr. The Emirs Abu Sa'd and Abu Mansur entered Shiraz with their troops and took control, making it their place of residence.

THE DEATH OF ABU HARB IBN MARWAN, LORD OF JAZIRAT [IBN UMAR]

This year the Emir Abu Harb Sulayman ibn Nasr al-Dawla ibn Marwan was killed. His father had entrusted him with Jazirat [Ibn Umar] and those regions to reside there and hold them. He was brave and bold and an autocrat. There was an antipathy between him and the Emir Musak ibn al-Mujalla, son of the chief of the Bukhtiyya Kurds, who possessed powerful fortresses east of Jazirat [Ibn Umar].

Abu Harb sent envoys and reconciled him, endeavouring to get him to marry the daughter of the Emir Abu Tahir al-Bashnawi, the lord of the castle of Fanak⁷⁷ and others. This Abu Tahir was the son of Nasr al-Dawla ibn Marwan's daughter.⁷⁸ Abu Tahir, lord of Fanak, did not oppose the suggestion that Abu Harb made to him concerning the marriage of his daughter to the Emir Musak, so it was done and she was taken to him. Thereupon Musak's mind was put at rest and he visited [Abu Harb] Sulayman, but the latter treacherously seized and imprisoned him.

The Sultan Tughril Beg came to those regions when he set out on his raid against the Byzantines, as we have related. He sent to Nasr al-Dawla, interceding for Musak. He claimed that Musak had died, which upset his father-in-law Abu Tahir al-Bashnawi, who sent to Nasr al-Dawla and his son, Sulayman, saying, 'Granted you wanted to kill him, why did you make my daughter a means to that end and clothe me with dishonour?' He became hostile to them both. Abu Harb feared him and arranged for someone to kill him with a poisoned drink.

[607] His son Ubayd Allah became ruler after him, to whom Abu Harb exhibited friendship to reconcile him, protesting his innocence of all that was imputed to him. It was finally agreed between them to meet and renew their oaths. They came down from Fanak while Abu Harb went out from Jazirat [Ibn Umar] to meet them with a small retinue, and they killed him. When his father learnt of this, he was dismayed and angered, and sent his son, Nasr, to Jazirat [Ibn Umar] to hold those regions and to revenge his brother, sending with him a sizeable army.

When the Emir Quraysh ibn Badran, the lord of Mosul, heard of the killing of Abu Harb, he grasped his opportunity and marched to Jazirat [Ibn Umar] to seize it. He wrote to the Bukhtiyya and the Bashnawiyya [Kurds] and won their support. They came and joined with him to fight Nasr ibn Marwan. They met in a fierce battle, in which many were killed. Both sides held firm, but in the end the victory went to Ibn Marwan. Quraysh ibn Badran was seriously wounded by a spear that was thrown at him. He retired and Ibn Marwan's authority in Jazirat [Ibn Umar] became firmly established. The latter re-opened contact with the Bashnawiyya and the Bukhtiyya and courted them, to see whether he might find them eager to make some money, but they would not agree to serve him.

AN ACCOUNT OF THE TURKS' ATTACK ON, AND SEIZURE OF, BASASIRI'S
HOUSEHOLD IN BAGHDAD, THE SACKING OF HIS HOUSE AND THE
CONFIRMATION OF THE ESTRANGEMENT BETWEEN HIM AND RA'IS AL-RU'ASA

Civil disturbance erupted this year on the East Bank in Baghdad amongst the common people. A group of Sunnis rose up and promulgated 'the ordering of good and the prohibition of evil'.⁷⁹ They came to the Diwan, demanding that they be permitted to do this, and that the officials of the Diwan be ordered to assist them. They were granted their demands and much evil resulted from that.

[608] In Rabi' II [30 June-28 July 1055] Abu Sa'd the Christian, Basasiri's man, loaded 600 jars of wine on a boat to transport it downstream to Basasiri at Wasit. On the scene came Ibn Sukkara al-Hashimi and other men prominent in this sort of affair, followed by a large crowd and the chamberlain of the Gate of Degrees, representing the Diwan. They attacked the boat, broke the jars of wine and poured away the contents. Basasiri was outraged when he heard of that and attributed it to Ra'is al-Ru'asa, which led to a renewal of their differences. Basasiri had fatwas written, on which he secured the signatures of the Hanafi lawyers to the effect that what had been done, the breaking of the jars and the pouring away of the wine, was an improper and illegal transgression, for it had been a Christian's property. There was much discussion of this topic, and on both sides the antipathy became entrenched. Ra'is al-Ru'asa set on the Baghdad Turks to insult and decry Basasiri and to attribute all their current setbacks to him. They were eager to damage him, and in that respect went further than Ra'is al-Ru'asa had wished. Matters were prolonged like this till Ramadan [24 November-23 December 1055]. Then they came to the Caliphal Palace and asked permission to attack and plunder Basasiri's residences. Leave was given them, so they attacked, pillaged and burnt them. They maltreated his womenfolk, his household and agents, and plundered his stables and all that he possessed in Baghdad.

Ra'is al-Ru'asa gave free rein to his tongue in blackening Basasiri's name, claimed that he had corresponded with al-Mustansir, the ruler of Egypt, and so spoiled his standing with the caliph that it was past hope of mending. He sent to al-Malik al-Rahim ordering him to throw off Basasiri, which he did. This state of affairs was one of the main reasons for Tughril Beg's gaining the mastery of Iraq and the arrest of al-Malik al-Rahim. Our coming narrative will show that, God willing.

[609]

TUGHRIL BEG'S ARRIVAL AT BAGHDAD AND THE MAKING OF THE KHUTBAH
IN HIS NAME THERE

We have previously mentioned that Tughril Beg went to Rayy, after his return from the raid on the Byzantines, to investigate those parts. When he had finished in Rayy, he returned to Hamadhan during Muharram of this year [April 1055], announcing that he planned to perform the Hajj and put the route to Mecca in good order, and to go on to Syria and Egypt and remove al-Mustansir the Alid, the ruler there. He wrote to his men in Dinawar, Qarmisin, Hulwan and elsewhere, ordering them to prepare provisions and fodder. Rumour spread vigorously in Baghdad and sapped people's strength. The Turks rioted in Baghdad and attacked the caliph's Diwan. The Sultan Tughril Beg reached Hulwan and his men spread along the Khurasan highway. Refugees flocked to the west side of Baghdad and the Turks moved their tents outside the city.

When al-Malik al-Rahim heard of Tughril Beg's approach to Baghdad, he went up to the city by river from Wasit. Basasiri parted from him on the way because of a despatch which came to al-Rahim from al-Qa'im concerning him, to the effect that he had cast off his allegiance and written to the enemy, namely the Egyptians, and that the caliph and al-Rahim had given various undertakings to one another, but, if he favoured Basasiri, everything between them was over and done with, whereas, if he cast him off and came up to Baghdad, he could take over the Diwan, controlling it as he wished. Al-Malik al-Rahim and those with him said, 'We are obedient to the commands of the Diwan and we shall dissociate ourselves from him.' The reason for this was what has been related already. Basasiri went to the territory of Nur al-Dawla Dubays ibn Mazyad because of the marriage connection between them, and al-Malik al-Rahim went on up to Baghdad. Tughril Beg sent an envoy to the caliph with exaggerated protestations of allegiance and submissiveness, and also to the Baghdad Turks promising them [610] fair and handsome treatment. The Turks rejected that and negotiated with the caliph on the subject. They said, 'We have acted towards Basasiri in the way that we did, although he is our leader and our commander, on the orders of the Commander of the Faithful. The Commander of the Faithful promised us to remove this enemy of ours far from us, but we see that he has drawn near and has not been prevented from coming.' They requested that he be commanded to withdraw, but they received a harsh reply. Ra'is al-Ru'asa was in favour of his coming and willing to see the collapse of the Daylami regime.

In the middle of Ramadan [November 1055] al-Malik al-Rahim arrived at Baghdad and sent messages to the caliph expressing his humble obedience and stating that he left it to him to act as his sentiments dictated to establish a basis for his relations with Tughril Beg, and the same was said by the emirs who were with al-Rahim. They received the reply that the best course was for the troops to bring their tents inside the city and erect them in the Harem, and to send an envoy to Tughril Beg, offering him their allegiance and recognition. They agreed with that and acted accordingly, sending envoys to him. He granted what they requested and promised to give them good treatment.

The caliph gave orders for the khutbah to be said in the name of Tughril Beg in the mosques of Baghdad, which was carried out on Friday, eight days from the end of Ramadan [Friday =15 December 1055]. Tughril Beg sent asking the caliph for permission to enter Baghdad, which was granted. When he came to Nahrawan, the Vizier Ra'is al-Ru'asa came out to meet him with a large retinue of cadis, syndics, sharifs, notaries, eunuch servants and leading state officials, and the leading emirs of al-Rahim's army accompanied him too. When Tughril Beg heard of their coming, he

sent his emirs to meet them on the road and also his vizier, Abu Nasr al-Kunduri. Upon arriving before the sultan, the Ra'is al-Ru'asa handed him the caliph's missive, and then administered to him and to the emirs of his forces an oath to the caliph and to al-Malik al-Rahim. Tughril Beg proceeded to enter Baghdad on Monday, five days from the end of the month [Monday = 18 December], [611] and lodged at the Shammasiyya Gate. The lord of Mosul, Quraysh ibn Badran, who had submitted to him before this time, as we have mentioned, came to join him.

ACCOUNT OF THE BAGHDAD MOB'S ATTACK ON THE SULTAN TUGHRIL BEG'S FORCES AND OF THE ARREST OF AL-MALIK AL-RAHIM

After the Sultan Tughril Beg had arrived at Baghdad, his army entered the city to provision itself and to buy what it needed from the populace. They treated them well, but on the next day, which was Tuesday [=19 December], some of the troops went to the Azaj Gate and took one of the citizens to ask him for straw, but he did not understand what they wanted and cried out for help. The mob then raised a clamour against them, and stoned and violently attacked them. The people heard the cries and thought that al-Malik al-Rahim and his troops had decided to fight Tughril Beg. The city was in an uproar on all sides. They came 'surging from every hill [and dell]'⁸⁰ to kill any Oghuz that were to be found in the districts of Baghdad, except for the inhabitants of Karkh, for they did not harm the Oghuz, but on the contrary, they gathered them together and protected them.

Having heard of the protection that the inhabitants of Karkh had provided for his men, Tughril Beg ordered that they be treated kindly. He sent Amid al-Mulk [al-Kunduri], the vizier, to Adnan ibn al-Radiy, the Syndic of the Alids, to order him to come before him, which he did. Amid al-Mulk thanked him on behalf of the sultan, and left some cavalry with him by order of the sultan to protect him and the quarter.

The Baghdad mob meanwhile were not content with what they had done, but they went with a company of [al-Rahim's] forces outside the city to attack the sultan's army. Had al-Malik al-Rahim followed them [612] with his army, they would have gained their objective, but they hung back. His leading officers entered the Caliphal Palace and remained there, to clear themselves of any suspicion, thinking that this would be of some use to them.

Tughril Beg's army, however, when it saw what the mob had done and that they had moved outside the city, engaged them, which led to many deaths on both sides. The mob was defeated, with many of them wounded or seized. The Oghuz plundered Yahya Street and Sulaym Street, in which were the residences of the Ra'is al-Ru'asa and his family. All were sacked, as was Rusafa and the Tombs of the Caliphs. More property than one could possibly list was taken from there, because the inhabitants of those parts had transferred their possessions there, in the belief on their part that they were sacrosanct. The pillaging reached as far as the Mu'alla Canal. The people were sorely oppressed and in great terror. They carried their possessions to the Nubian Gate, the Commoners' Gate and the palace mosque. Friday prayers were cancelled because of the vast crowd of people.

The next day Tughril Beg sent a complaint to the caliph, attributing [the blame for] what had happened to al-Malik al-Rahim and his troops, saying, 'If they present themselves, they will be acquitted of blame, but if they delay presenting themselves, I shall be certain that what happened was at *their* instigation.' He sent a guarantee of

security to al-Malik al-Rahim and his senior companions, while the caliph ordered them to make their way to Tughril Beg. So they rode to him along with an envoy sent by the caliph to declare them innocent of the suspicions that possessed the sultan's mind. When they came to his tents, the Oghuz robbed them and they robbed the caliph's envoys too. They took their mounts and their clothes.

After al-Malik al-Rahim had entered the sultan's tent, the latter ordered his arrest and that of his companions. All of them were seized the last day of Ramadan [23 December 1055] and imprisoned. Later al-Rahim was taken to the citadel of Sirawan. Al-Malik al-Rahim's rule over Baghdad had lasted six years and ten days. [613] Quraysh ibn Badran, the lord of Mosul, and the Arabs with him were also robbed. He escaped, stripped of his possessions, and took refuge in the tent of Badr ibn al-Muhalhil. They threw rugs over him to hide him from the Oghuz. In due course the sultan learnt of that, sent him robes of honour and ordered him to return to his men and his encampment to appease him.

The caliph communicated to the sultan his disapproval of the arrest of al-Rahim and his men and of the sack of Baghdad, saying, 'It was at my command and with my guarantee of security that they went out to you. If you do not release them, then I shall leave Baghdad. For I chose you and summoned you, in the belief that respect for my noble commands would increase, that the sanctity of the Harem would be greater, but I see that the opposite is the case.' Tughril Beg released some of them, but took all the fiefs of al-Rahim's forces and ordered them to work to gain their livelihoods for themselves. Many of them went to Basasiri and joined him, so his following grew numerous and service with him became in great demand.⁸¹

Tughril Beg gave instructions that the possessions of the Baghdad Turks be seized, and he despatched orders to Nur al-Dawla Dubays that he should expel Basasiri, which he did, so Basasiri went to Rahbat Malik⁸² in Syria, as we shall relate. He corresponded with al-Mustansir, the ruler of Egypt, about offering him allegiance. Meanwhile, Nur al-Dawla pronounced the khutbah for Tughril Beg in his lands, and the Saljuqid Oghuz spread throughout the fertile hinterland (the Sawad) of Baghdad and plundered on the West Bank from Takrit as far as Nil, and on the East Bank as far as Nahrawan and the Lower Districts. Their pillaging was quite terrible. The price of an ox in Baghdad reached from five to ten *qirats*, and of an donkey from two to five. The Sawad was ruined and the population fled from it.

The Sultan Tughril Beg accepted the farm of Basra and Ahwaz from Hazarasb ibn Bankir ibn Iyad [614] for 360,000 dinars and gave him Arrajan as a fief. He ordered him to put his own name in the khutbah in Ahwaz, but not in the other districts he farmed. He gave to the Emir Abu Ali, son of Abu Kalijar, Qarmisin and its dependent districts as a fief, and he ordered the population of Karkh to make the call to prayer in their mosques at dawn [with the formula] 'Prayer is better than sleep', and he ordered the Royal Palace to be repaired. This was done and its size was increased. He moved into it in Shawwal [24 December 1055–21 January 1056].

MISCELLANEOUS EVENTS

This year there was an outbreak of civil disturbance between the Shafi'i and Hanbali lawyers in Baghdad. The Hanbalis were led by Abu Ali ibn al-Farra and Ibn al-Tamimi, who were followed by a large mass of the common people. They disapproved of the loud pronouncement of 'In the name of God the Merciful, the Compassionate'

and forbade the ‘repetition’⁸³ in the call to prayer and the personal supplications⁸⁴ during the dawn prayer. They attended at the caliph’s Diwan, but the situation remained unresolved. The Hanbalis went to the mosque at the Barley Gate and prevented the imam from pronouncing the formula ‘In the name of God etc.’ out loud. He produced a copy of the Koran and said, ‘Remove it from this text and then I will refrain from reciting it.’

— [615] — ⁸⁵

In Dhu’l-Qa’da [22 January-20 February 1056] Dhakhirat al-Din Abu’l-Abbas Muhammad, son of the Commander of the Faithful, died. He was born in Jumada II 431 [18 February-17 March 1040].

This year, before the arrival at Baghdad of Tughril Beg, al-Malik al-Rahim arrested the Vizier Abu Abd Allah Abd al-Rahman ibn al-Husayn ibn Abd al-Rahim. At the Royal Palace he was thrown into a well which was then filled in. He had been a strong, effective vizier in his period of office.

— [616] — ⁸⁶

[617]

The Year 448 [1056–57]

THE CALIPH’S MARRIAGE TO THE DAUGHTER OF DA’UD, THE BROTHER OF TUGHRIL BEG

In Muharram of this year [April 1056] the Commander of the Faithful al-Qa’im bi-Amr Allah held a public session,⁸⁷ which was attended by Amid al-Mulk al-Kunduri, Tughril Beg’s vizier, and a number of the emirs, including Abu Ali, the son of Abu Kalijar, Hazarasb ibn Bankir ibn Iyad al-Kurdi, Ibn Abu’l-Shawk and other Turkish emirs from Tughril Beg’s army.

Amid al-Mulk, Tughril Beg’s vizier, took his place, mace in hand, and then the Ra’is al-Ru’asa proposed the marriage and a contract was drawn up for the hand of Arslan Khatun, also called Khadija, the daughter of Da’ud, brother of the Sultan Tughril Beg. The caliph personally expressed his acceptance of the marriage. Present at the signing of the contract were the Chief Syndic Abu Ali ibn Abu Tammam, Adnan, the son of al-Sharif al-Radi, the Syndic of the Alids, the Chief Cadi al-Mawardi and others. The princess was conducted to the caliph this same year, in Sha’ban [14 October-11 November 1056].⁸⁸ The caliph’s mother had gone at night to take her into her charge and bring her to the palace.

— [618–23] ⁸⁹

[624]

ACCOUNT OF ABU’L-GHANA’IM IBN FASANJUS⁹⁰ ADOPTION OF WHITE

This year Ala al-Din Abu’l-Ghana’im ibn Fasanjus adopted the colour white⁹¹ in Wasit and made the khutbah there in the name of the [Fatimid] Alids of Egypt.

This came about because Ra’is al-Ru’asa used his influence on his behalf to get him

appointed to the post of supervisor of Wasit and its districts. This was agreed to, and he travelled down to Wasit, where a group of local notables attached themselves to him. He recruited a large body of troops and was strongly supported by the men of the Marshes.⁹² He dug a moat on the western side of Wasit, built a wall around the city and took a toll from caliphal boats that passed upstream. The Amid⁹³ of Iraq, Abu Nasr, was despatched to make war on him.⁹⁴ In an ensuing battle Ibn Fasanjus was defeated and a great number of his men were taken prisoner. Coming to the city wall Abu Nasr met resistance from the common people on top of the wall, but later he took over the city and ordered the population to fill in the moat and demolish the wall. He then travelled up to Baghdad. After he had departed Ibn Fasanjus returned to the city, plundered Abd Allah Village and killed every non-Arab⁹⁵ he saw in Wasit. He restored the khutbah to the Egyptians⁹⁶ and ordered the populace of each quarter to repair that part of the wall adjacent to them.

Mansur ibn al-Husayn went to Madar and sent to Baghdad asking for reinforcements. The Amid of Iraq and Ra'is al-Ru'asa wrote to him, ordering him to proceed to Wasit, he and Ibn al-Haytham, and to besiege it. They both came with their forces and besieged the city by land and by water. That siege was in the year 449 [1057], during which prices were exceedingly high. Dates, bread and offal were sold at a dinar for five rods. If it were possible to find [625] mallow it was sold at twenty rods a dinar.

People grew weak and tired of being besieged. Ibn Fasanjus sallied forth to give battle, but did not stand firm. Several of his men were killed. They fled back to the city walls and a number of the men of Wasit sought terms from Mansur ibn al-Husayn. Ibn Fasanjus abandoned Wasit and went to the Fort of Ibn Akhdar. A detachment of the army went to engage him in battle and caught up with him near Nil. He and his family were taken and carried to Baghdad, where he arrived during Safar of the year 449 [April 1057].⁹⁷ He was paraded in public on a camel, dressed in a red shirt and on his head a conical bonnet with shells, and then he was crucified.

ACCOUNT OF THE BATTLE BETWEEN BASASIRI AND QURAYSH

At the end of Shawwal of this year [9 January 1057] there was a battle between Basasiri, who had Nur al-Dawla Dubays ibn Mazyad with him, and Quraysh ibn Badran, the lord of Mosul, who had with him Qutalmish, the cousin of the Sultan Tughril Beg and the ancestor of these present rulers, the House of Qilij Arslan.⁹⁸ With Quraysh was also Sahm al-Dawla Abu'l-Fath ibn Amr. The conflict took place at Sinjar and both sides fought fiercely, but Quraysh and Qutalmish were defeated and many of their men were killed.

Qutalmish met with ill treatment from the inhabitants of Sinjar, who inflicted much harm on him and his men. Quraysh ibn Badran was wounded and, coming to Nur al-Dawla in that state, was presented by him with a robe of honour which had been despatched from Egypt. He put it on, and, after he had joined them, they went to Mosul.

[626] There they made the khutbah in the name of the caliph of Egypt, al-Mustansir, having previously written offering their allegiance to the Egyptian caliph, who sent robes of honour from Egypt for Basasiri, Nur al-Dawla Dubays ibn Mazyad, Jabir ibn Nashib, Muqbil⁹⁹ ibn Badran, Quraysh's brother, Abu'l-Fath ibn Warram, Nusayr ibn Umar, Abu'l-Hasan ibn Abd al-Rahim and Muhammad ibn Hammad. Quraysh ibn

Badran was added to these.

ACCOUNT OF SULTAN TUGHRIL BEG'S MARCH TO MOSUL

Sultan Tughril Beg's stay in Baghdad lasted long and the nuisance caused by his troops affected hosts of people. They were harassed by them in their homes, for the troops took up billets there, confiscated their provisions and perpetrated every sort of forbidden act against them. The Caliph al-Qa'im bi-Amr Allah ordered his vizier, Ra'is al-Ru'asa, to write and summon Amid al-Mulk al-Kunduri, the vizier of the Sultan Tughril Beg. When he came, he was to tell him on behalf of the caliph to inform the sultan of how the populace was being wronged and maltreated, and to admonish him and remind him of his duty to God. If he put an end to that and did what God ordered him to do, [all would be well], but if not, then let him help the caliph to depart from Baghdad to remove himself far from these evils.

Ra'is al-Ru'asa wrote to al-Kunduri asking him to come, which he did. He conveyed to him the caliph's instructions, and a written order containing admonishments was issued to the sultan from the caliph. Kunduri went to the sultan and acquainted him with the situation. The sultan pleaded as an excuse that his troops were so very numerous¹⁰⁰ and that he was unable to discipline and control them. He commanded Amid al-Mulk to go early next day with a reply to Ra'is al-Ru'asa and to use the excuses he had mentioned.

That very night in his dream the sultan saw the Prophet (God bless him and give him peace) by the Kaaba, and it seemed to him as though he was greeting the Prophet, who turned away from him and would not look at him, but said, 'God gives you dominion over His lands and His servants, but you do not observe Him in your dealings with them, nor are you ashamed before His glorious Majesty [627] on account of your wicked treatment of them, and you are misled by His forbearance when you oppress them.' He awoke in terror and, summoning Amid al-Mulk, told him what he had seen and sent to the caliph to inform him that he would respond to his orders, that he would hear and obey. He removed his troops from the ordinary folk's houses, instructed any persons in hiding to come forth and removed restrictions from those who had been put under arrest.¹⁰¹

Meanwhile, when he had expressed his determination to quit Baghdad to relieve the inhabitants, although still hesitating about doing so, news came of the battle mentioned above. He then made his preparation and set out from Baghdad on the 10 Dhu'l-Qa'da¹⁰² [19 January 1057] with his supplies of weapons and his mangonels. He had stayed in Baghdad for thirteen months and a few days, during which he had not met the caliph. When they reached Awana his army plundered it, as they did Ukbara¹⁰³ and elsewhere.

He came to Takrit and put it under siege. In the city was its lord, Nasr ibn Ali ibn Khamis, who raised a black banner over the citadel and offered money, which the sultan accepted before marching away to Bawazij¹⁰⁴ to wait for his army to assemble to march on Mosul. After he had left Takrit, its lord died, whose mother, Amira, the daughter of Gharib ibn Maqan, feared that his brother, Abu'l-Ghassam, would take over the city, so she killed him and went to Mosul. She stayed with Dubays ibn Mazyad and then Quraysh ibn Badran married her. When she left Takrit, she left in charge there Abu'l-Ghana'im ibn al-Muhallaban, but he got in touch with Ra'is al-Ru'asa and, having won his support, made peace between the two of them. He

surrendered Takrit to the sultan and departed for Baghdad.

The sultan stayed in Bawazij until the beginning of the year 449 [March 1057], and then his brother, Yaquti,¹⁰⁵ came to him with troops, with whom he marched to Mosul. He assigned the town of Balad as a fief to Hazarasp ibn [628] Bankir, and the people of the area sought refuge there. The army wished to plunder them, but the sultan prevented that, saying, 'You may not interfere with Hazarasp's town.' They insisted, protesting, 'We want provisions.' The sultan then said to Hazarasp, 'These men have argued that they need provisions. Take the populace out to your camp so that you can protect their lives.' He accordingly led them out to his camp, and within an hour the city was a desert. Hazarasp distributed money to the people and provided mounts for those that were incapable of walking, sending them to safety in Mosul.

The sultan decided to go to Nisibis. Hazarasp said to him, 'A lot of time has passed by. I think I should select 1,000 horse from the army and enter the desert with them, to see whether I can achieve something against the Arabs.' Tughril Beg gave him permission and he set out. When he drew close to them, he laid two ambushes, and went forward to the settlements. They saw him and attacked. He stood firm for a while, then gave ground as though defeated. They followed him and out came the two ambushes. The Arabs were routed, and many were killed and captured. Some of the Banu Numayr, the rulers of Harran and Raqqa and those regions, had joined them. The captives were taken to the sultan. On their being brought before him, he said to them, 'Have I ravaged any land of yours? Have I taken any town of yours?' They replied, 'No.' 'Why have you come to fight me then?' He summoned the elephant to trample them to death, except for a beardless youth, who, when the elephant declined to kill him, was pardoned by the sultan.¹⁰⁶

[629]

THE RETURN OF NUR AL-DAWLA DUBAYS IBN MAZYAD AND QURAYSH IBN
BADRAN TO TUGHRIL BEG'S ALLEGIANCE

When Hazarasp defeated the Arabs and returned to Sultan Tughril Beg, Nur al-Dawla and Quraysh sent to him asking him to intercede for them with the sultan and to set them right with him. He used his influence and won the sultan over. The sultan said, 'These two I forgive, but Basasiri has sinned against the caliph. Regarding him we shall follow what the caliph orders.' At that Basasiri withdrew to Rahba, followed by the Baghdad Turks, Muqbil and al-Muqallad¹⁰⁷ and a group of the Uqayl.

Dubays and Quraysh asked Tughril Beg to send them Abu'l-Fath ibn Warram, which he did.¹⁰⁸ administer oaths. The sultan ordered him to go, and when he met them, he advised them to present themselves before the sultan, but they were afraid and refused. Quraysh sent Abu'l-Sadat Hibat Allah ibn Ja'far, and Dubays sent his son, Baha al-Dawla Mansur. The sultan received them with honours and assigned them lands by written document. Quraysh received Nahr al-Malik, Badurayya, Anbar, Hit, Dujayl, Nahr Baytar, Ukbara, Awana, Takrit, Mosul, and Nisibis. The envoys were then sent back to their masters.

[630]

THE SULTAN'S EXPEDITION TO DIYAR BAKR AND WHAT HE DID AT SINJAR

When Tughril Beg had finished with the Arabs, he proceeded to Diyar Bakr, which

was held by Ibn Marwan.¹⁰⁹ Every day Ibn Marwan used to send him presents and ice. The sultan marched¹¹⁰ to Jazirat Ibn Umar, which was also Ibn Marwan's, and besieged it. Ibn Marwan sent offering money to settle matters between them and reminding him of how he was engaged in guarding the frontiers of Islam and of his efforts in waging jihad against the infidels. When the sultan was besieging Jazirat [Ibn Umar], some of his troops went to the Monastery of Akmul,¹¹¹ where there were 400 monks. They slaughtered 120 of them. The remainder purchased their lives with six *makkuks*¹¹² of gold and silver.

The sultan's brother Ibrahim Yinal came to him and was met by all the emirs and the people, who brought him gifts. He said to Amid al-Mulk the vizier, 'Who are these Arabs that you treat them as equals of the sultan and make peace with them?' He replied, 'Now that you are here your wishes can be met. You are the sultan's lieutenant.'¹¹³

After Ibrahim Yinal had arrived, Hazarasp sent to Nur al-Dawla ibn Mazyad and Quraysh to inform them and to warn them against him. They then left the uplands of Sinjar for Rahba, but Basasiri ignored them, so Nur al-Dawla went down to his lands in Iraq, but Quraysh, accompanied by his son Muslim, remained with Basasiri at Rahba.¹¹⁴

Qutalmish, the sultan's nephew, complained to him of the treatment he had met with from the inhabitants of Sinjar last year when he suffered his defeat, and that they had killed some [of his] men. The sultan therefore sent some troops who besieged them. The population climbed on to the city wall and insulted them, bringing out the skulls and bonnets of those they had killed. [631] They left them on the tops of poles. Later the sultan took the place by force and slew its emir, Mujalla ibn Murajja, and a large number of the locals, and enslaved their women. The town was reduced to ruin and Ibrahim Yinal, who interceded for the survivors and got them spared, was entrusted with this town and with Mosul and [its] province. He made a proclamation to the army: 'Anyone who engages in pillage I shall crucify,' so they left the locals alone.¹¹⁵

The sultan returned to Baghdad, as we shall relate. Properly speaking these events should be under the year 449 [1057–58], but we have related them under the present year because they began in it. We allowed one thing to follow another, while noting that they took place in 449.

ACCOUNT OF MISCELLANEOUS EVENTS

This year all routes out of Iraq were interrupted because of the fear of being plundered. Prices rose and there was a serious shortage. Provisions and all sorts of other things were not to be found. The people ate carrion and a terrible sickness ensued. There were so many deaths that the corpses were buried without being washed and wrapped in shrouds. A rotl of meat cost a qirat, four chickens a dinar, two rotls of sherbet a dinar, and a quince and a pomegranate were each one dinar. Other prices were comparable.

In Egypt also there was a severe epidemic. 1,000 people were dying daily. Later this spread everywhere, to Syria, Mesopotamia, Mosul, the Hijaz, Yemen and elsewhere.

In Jumada I [July 1056] the slave girl of the caliph's son Dhakhirat al-Din, whose [632] death we have previously recorded, produced a male child, who was called Abd Allah and given the kunya, Abu'l-Qasim, he being [the later Caliph] al-Muqtadi.¹¹⁶

The caliph ordered that in Karkh, the Shrine¹¹⁸ and elsewhere the call to prayer should be given with the phrase ‘Prayer is better than sleep’, and that ‘Come to the best of works’ should be dropped. The order was carried out through fear of the sultanate and its power.

[633]

Year 449 [1057–58]

THE RETURN OF SULTAN TUGHRIL BEG TO BAGHDAD

After the Sultan Tughril Beg had handed over Mosul and its dependencies to his brother Ibrahim Yinal, he returned to Baghdad, and when he reached al-Qufs¹²⁰ the Ra’is al-Ru’asa came to meet him. As the Ra’is approached al-Qufs, he was met by the Sultan’s vizier, Amid al-Mulk, with a number of emirs, and so came to the Sultan and delivered the Caliph’s greeting and reported how eager he was to see him. The Sultan kissed the ground and the Ra’is al-Ru’asa presented him with a golden goblet full of jewels and clothed him in a farajiyya-gown which he had brought from the Caliph, and put the turban down on his cushion. The Sultan did obeisance and kissed the ground. On his arrival in Baghdad he did not allow anyone to lodge in the houses of the populace, and requested an audience with the Caliph, which was agreed.

On Saturday, five days from the end of Dhu’l-Qa’da [Saturday 24 January 1058], the Caliph held a general session, which was attended by the leaders of the Sultan’s army and the notables of Baghdad. The Sultan arrived by water, surrounded by his attendants, on barges. When he had disembarked from his barge he was placed on a horse from the Caliph’s stables and came before the Caliph, who was on a throne raised about seven cubits above the ground, dressed in the Mantle of the Prophet (God bless him and give him peace) and holding the cane staff. The sultan kissed the ground and then the Caliph’s hand, and was given a seat.

The Caliph said to the Ra’is al-Ru’asa, [634] ‘Say to him, “The Commander of the Faithful is grateful for your efforts, praises your deeds and is delighted to have your society. He has placed you in control of all the lands that God gave to *his* control. He has entrusted to you the care of His servants. Fear God in this commission and recognise His graciousness to you therein. Strive to spread justice and restrain evil and to benefit the people.”’ After the Sultan had kissed the ground, the Caliph ordered robes of honour to be bestowed upon him. He retired to a place where he could put them on, and then returned to kiss the Caliph’s hand and to hold it over his eyes. The Caliph addressed him as ‘King of the East and West’ and gave him his diploma. After departing¹²¹ the Sultan sent the Caliph a large ‘offering’ consisting of 50,000 dinars, 50 of the finest Turkish mamlukes, along with their horses and weapons, and other things besides, such as apparel.

THE BATTLE BETWEEN HAZARASB AND PULAD

The Sultan had assigned the tax-farm of Basra, Arrajan, Khuzistan and Shiraz to

Hazarasb ibn Bankir ibn Iyad. Rasultegin, the Sultan's cousin, along with Pulad, prepared troops against Hazarasb, and both attacked Arrajan and plundered it.

Hazarasb was with Tughril Beg in Mosul and the Jazira. When the Sultan had dealt with that region he sent Hazarasb back to his lands, ordering him to fight Rasultegin and Pulad. Accordingly he went to Basra and there extorted 120,000 dinars from Taj al-Din ibn Sakhta the Alid and Ibn Samha the Jew. From there he marched against Pulad and Rasultegin, and when they met, [635] fought a fierce battle, in which Pulad was killed and Rasultegin, the Sultan's cousin, taken prisoner. Spared by Hazarasb, Rasultegin asked to be sent to the caliphal palace to plead on his own behalf to the Caliph. This was done.

He came to Baghdad with Hazarasb's men, but when passing the residence of the Ra'is al-Ru'asa, he dashed inside and asked for food, thus indicating a request for sanctuary. The Caliph ordered Amid al-Mulk to be summoned and informed of Rasultegin's situation so that he could speak to the Sultan concerning him. When Amid al-Mulk came and was told about it, he said, "The Sultan says, "This person has no sanctuary that deserves to be observed. He has repaid our kindness with rebellion, and he must be surrendered to make people fully aware of my status and to increase respect for me." After some discussion agreement was reached to put him in irons. The written order of the Caliph was issued: "The high position in which we hold Rukn al-Din (meaning Tughril Beg) has necessitated this our unprecedented action, because it has not been the custom to fetter anyone in the August Residence, but he must [now] be satisfied in return for what he has been done.' The Ra'is al-Ru'asa wrote to the Sultan who finally expressed himself satisfied.

In the days of the Buyid dynasty the caliphal residence had been a refuge for all, vizier, prefect or other, who were fearful of them. In the Saljuq period the practice was different and this was the first example of their actions.

ACCOUNT OF THE ARREST OF THE VIZIER AL-YAZURI IN EGYPT

In Dhu'l-Hijja of this year [29 January–26 February 1058] the Vizier Abu Muhammad al-Hasan ibn Abd al-Rahman al-Yazuri was arrested in Egypt. Vast sums of money were demanded from him and his associates. Letters of his to Baghdad were discovered.

[636] – 122

MISCELLANEOUS EVENTS

This year there was increasing famine in Baghdad and Iraq. A kara of semolina¹²³ was sold for thirteen dinars,¹²⁴ and a kara of barley or maize for eight dinars. People ate carrion, dogs and such like, and sickness was so rife that people were incapable of burying the dead [properly]. They were put in communal pits.

– [637] – 125

Dubays ibn Ali ibn Mazyad and Mahmud ibn al-Akhram al-Khafaji repaired their relations with the Sultan. Dubays returned to his lands, but found them in ruin because of the large number of those who had died of the raging plague. There was

nobody there.

The plague was terrible in Bukhara. It was said that 18,000 persons in the Bukhara region died in one day. In this province throughout the plague 1,650,000 people perished. In Samarqand it was the same. A corpse was found from whom a Turk, having entered his house, had wished to take a blanket, but the Turk had expired with the corner of the blanket in his hand. People's possessions were left abandoned.

This year the house in Karkh, belonging to Abu Ja'far al-Tusi, the leading lawyer of the Imamis, was ransacked and the contents taken. [638] He had left the house to go to the Western Shrine.¹²⁶

In Safar of this year [9 April–7 May 1057] there died Abu Uthman Isma'il ibn Abd al-Rahman al-Sabuni, the leading Hadith scholar of Khurasan. He was a lawyer, a preacher and an outstanding scholar in several disciplines.

In Rabi' I [8 May–6 June 1057] there died Ayaz ibn Yimeq Abu'l-Najm, the mamluke of Mahmud ibn Sabuktegin. The story of their relationship is well-known.

During this year there occurred the death of Abu Ahmad Adnan ibn al-Sharif al-Radi, the Syndic of the Alids, and also of Abu'l-Husayn Abd al-Wahhab ibn Ahmad ibn Harun al-Ghassani, known as Ibn al-Jundi.

1 Arabic: *baṭāriqa*, plural of *biṭrīq*, from Greek *patrikios*, literally 'patrician.'

2 The Georgian King at this period was Baghrat IV (1028–72) and there is no record in the Georgian chronicles of his being captured. This Qārīt is unidentified (is it after all a corruption of Baghrāt?), and his release without ransom s.a. 441 is mentioned below (p. 73). The same incident is referred to concerning the character of Sultan Tuğhril Beg (p. 144 below), but there the captive is called 'a Byzantine prince' (*malik min al-Rūm*).

3 Khannāb (correct thus the Arabic text's Janāb): a town between Baft and the city of Kirmān (see Le Strange, *Caliphate*, 311).

4 Pūlād Sutūn; the *Kāmil* has an Arabicized version, Fulāsutūn.

5 In the province of Fars, situated below the town of Istakhr, at the southwestern end of Lake Bakhtigan.

6 The Arabic text here has Khurra Fayrūz.

7 Lit. the Merciful Prince.

8 Omitted: unsuccessful Fatimid attack on the Mirdāsīd ruler of Aleppo.

9 The quarter named after this gate was on the east side of the city, south of the main palaces.

10 Omitted: i) three *tarjamas* ii) general famine and disease, iii) arrest and death of the Fatimid vizier, Fakhr al-Mulk Ṣadaqa b. Yūsuf, and the appointment of al-Yāzūrī.

11 This place is on the 'Isā Canal, between Baghdad and Anbār (see Yāqūt, iii, 168).

12 Ḥarbā is 'a large village, some two day's journey north of Baghdad' (Krawulsky, 485) and about half-way to Takrīt. South of Ḥarbā and just south of 'Ukbarā is Awāna, 'about 10 leagues north of Baghdad' (Krawulsky, 511).

13 Omitted: i) al-Malik al-Raḥīm's unsuccessful expedition to Shirāz, ii) conflict between the Banū 'Uqayl and al-Basāsiri.

14 See above p. 68, and below p. 144.

15 Omitted: Nūr al-Dawla Dubays' defeat of the Turkish troops of Wāsiṭ (in dispute over land assigned to the former by al-Malik al-Raḥīm).

16 For this interpretation of the Arabic *qūlanj*, see Tawfīk Canaan, "Arabic Magic Bowls", *Journal of the Palestine Oriental Society*, xvi (1936), 113, note 116.

17 This son, Mas'ūd II, was a child of about six years old. For a discussion of the chronology of this unsettled period, see Bosworth, *Later Ghaznavids*, 36–7.

18 The Arabic text reads "fortress of Miḍīn", with an indeterminate consonantal outline in one Ms. Mandish is given by Bosworth, *Later Ghaznavids*, 39. Bust is in Sijistān, at the confluence of the Helmund and Kandahar rivers (see Le Strange, *Caliphate*, 344–5).

- 19 Meaning: Sun of the Religion of God, Sword of the State (or Beauty of the State).
 20 Omitted: al-Malik al-Raḥīm lost Wāsiṭ after a battle with the army of Fārs.
 21 Omitted: i) a Fatimid army entered Aleppo, ii) strong winds caused fear and damage in Baghdad (cf. *Muntaẓam*, viii, 142, with different date).
 22 10 Muḥarram, the day the Shiites mourn the martyrdom of Husayn ibn 'Alī.
 23 To the east of the Shiite quarter of Karkh on the western side of Baghdad there was a quarter and canal both named after the *qallā'in* i.e. the sellers of roast meat (see Le Strange, *Baghdad*, 83).
 24 I.e. each community used the distinguishing formulae of the other. The passage quoted in the following note shows the two groups using their own formulae but in sites associated with their opponents.
 25 *Muntaẓam*, viii, 145, places the following account under the year 442/1050–51:

One of the occurrences of this year was that Abu Nasr al-Nasawi was deputed to cross the river and restore order to the city. Thereupon the ordinary people of Karkh, the Qalla'in, Barley Gate and Basra Gate made common cause, stating that, if Ibn al-Nasawi crossed the river, they would set fire to their markets and leave the city. The Kharkhites went to the gate of the Qalla'in and prayed there and in the Shrine [perhaps that of the saint Ma'rūf al-Karkhī (d. circa 200/816)] used their formula 'Come to the best of works' in the call to prayer, while the Qalla'in inhabitants in the Old [Market] (*al-'Atīqa*) [site of a shrine dedicated to 'Alī, called the Shrine of the Girdle] and the mosque in the Cotton-Merchants' used 'Prayer is better than sleep'. They all fraternised and made friends, and went out to pay their respects at the two Shrines, the Shrine of Ali and of al-Husayn, while in Karkh they publicly blessed the memory of the Companions. The men of Karkh raided the Palace of the Vizier and let out Abu Nasr ibn Marwan, releasing him from the harsh treatment he was enduring [*al-mušādara* i.e. 'torture to extract money'].

- 26 Omitted: four *tarjamas*: i) Abū 'Abd Allāh Muḥammad b. Alī al-Sūrī *al-Hāfiz*, ii) al-Malik al-'Azīz b. Jalāl al-Dawla, iii) Aḥmad b. Muḥammad al-'Atīqī, iv) Abūl-Qāsim 'Abd al-Wahhāb, son of al-Māwardī.
 27 al-Baydā' (now Bayzā) is about 20 miles north of Shīrāz. See Le Strange, *Caliphate*, 280: 'The pasture lands around it were famous ...'
 28 Abarqūya (also Abarqūh) is on the main route from Shīrāz to Yazd (see Krawulsky, 157–8).
 29 Omitted: al-Malik al-Raḥīm regained Wāsiṭ and the allegiance of the army of Fārs.
 30 Fasā, town on the route from Shīrāz to Hormuz, south of Lake Bakhtigan (see Krawulsky, 171).
 31 Omitted: i) the Kharijites' taking control of Oman, ii) the Arab Bedouin migrations into Tunisia (Ifriqiyya).
 32 Šāmaghān is said by Yāqūt, iii, 364, to be a district (*kūra*) of Jīl within the borders of Ṭabaristān, which would make it somewhat distant from the other places mentioned.
 33 al-Māhakī is unidentified.
 34 Given as Rāwandayn in the Arabic text. Perhaps Rāwandiz, north-west of Irbil, is intended.
 35 Omitted: i) the Fatimid vizier al-Jarjārā'ī dismissed and al-Yāzūrī appointed, ii) three *tarjamas*.
 36 Omitted: i) al-Malik al-Raḥīm's defeat of Bedouin and Kurdish raids in Khuzistān, and his taking of Rāmhurmuz from the Būyids of Fārs, ii) al-Malik al-Raḥīm's further success in Istakhr and Shīrāz, iii) defeat of al-Malik al-Raḥīm at Ahwāz.
 37 See above p. 76.
 38 Prof. W. Madelung has suggested to me that 'accepts' (*raḍiya*) is probably here being used in an absolute sense as the opposite of *rafiḍa* (to reject), and that what is at issue is the historic order of the first four caliphs. It is nonetheless odd that the Sunnis accepted, if only for a while, the first part of the statement as it stands. In 482/1089 the Shiites of Karkh district were obliged to accept a much less ambiguous Sunni inscription on their mosques

- (see below p. 243). In the first half of the fourteenth century Ibn Baṭṭūta found Bedouin at al-Qutayf, who, as declared Rāfiḍīs, pronounced after the last *takbīr* of their prayer 'Muḥammad and All are the best of men. Whoever disobeys them is an unbeliever' (*Riḥla*, p. 291).
- 39 The death of this Hashemite is linked by Ibn al-Jawzī (*Muntaẓam*, viii, 150) to the sheer lawlessness and extortion of the urban gangs under the leadership of al-Ṭiqṭaqī (see below s.a. 444/1052–53, p. 89).
- 40 Mūsā al-Kāẓim, the son of Ja'far al-Sādiq, is for the Imami Shiites the seventh Imam, and Muḥammad b. 'Alī the ninth. The Shiite tombs were near the Straw Gate, north of the old Round City of Baghdad.
- 41 In Arabic *khān*. See Makdisi, *The Rise of Colleges*, 24: 'the khan also served as dormitory for out-of-town students attending a masjid-college of law.'
- 42 Omitted: an uprising of the Banū Qurra against the Fatimid al-Mustansir in Egypt
- 43 Khidr is a figure of Koranic and popular legend, sometimes identified with Elijah, see *EI*, 2nd ed., iv, 902 (s.v. Khadir). No obvious source connects him with Takrit (on the Tigris above Baghdad), although there may have arisen a confusion over a church, of which ruins still survived into the early twentieth century, called al-Khaḍrā'.
- 44 I have found no reference to any castle called al-Jarāhiyya.
- 45 Omitted: appearance of a comet at Baghdad.
- 46 Omitted: two *tarjamas* i) Abū 'Abd Allah al-Husayn b. al-Murtaḍa al-Mūsawī; ii) Abū al-Ḥasan Muḥammad b. Muḥammad al-Busrawī, the poet.
- 47 Situated north of Zaranj on the Helmund River (see Le Strange, *Caliphate*, 343).
- 48 This translation is based on the variant reading in Ms. A.
- 49 About ten miles north of Shīrāz (Krawulsky, 177).
- 50 A settlement on the east bank of the Tigris between 'Ukbarā and Sāmarrā (Yāqūt, iii, 711: al-'Alth).
- 51 According to Yāqūt, iii, 363, al-Sālihiyya was a district (*maḥalla*) of Baghdad.
- 52 al-Ḥaẓira was a large settlement in the administrative district of Baghdad, towards Takrit, from which cotton fabrics were exported (see Yāqūt, ii, 292).
- 53 Omitted: the death of Qirwāsh in Rajab of this year/27 October–25 November 1052.
- 54 Literally 'Uthmān's Shore. This place near Basra, which had been marsh and 'dead land', was granted to 'Uthmān b. Abī al-'Aṣī, after whom it is named, by the Caliph 'Uthmān. The text of the document, claimed to be the caliph's grant, is given in Yāqūt, iii, 290–1.
- 55 Mahrūbān, a port, now ruined, on the Persian coast (see Krawulsky, 196–7).
- 56 al-Nu'māniyya is situated on the Tigris, half-way between Baghdad and Wāsiṭ (see Krawulsky, 501).
- 57 This same year Nūr al-Dawla Dubays' son, Bahā' al-Dawla Manṣūr, married the daughter of al-Basāsiri (see *Kāmil*, ix, 592).
- 58 Omitted: the taking of Takrit by 'Isā b. Khamls b. Maqan from his brother, Abū Ghashshām.
- 59 This anticipatory passage indicates that Ibn al-Athlī did not compose in a chronologically linear manner. The full name of al-Balāsānī was Abū'l-Faḍl As'ad b. Muḥammad. He was a moderate Shiite and a senior civilian official under Sultan Barkyāruq but was put to death in 492/1098–99.
- 60 Omitted: i) a document (*maḥdar*) drawn up in Baghdad denying the Alid descent of the Fatimids, copies of which were widely disseminated, ii) Abū Naṣr Ibn al-ṣabbāgh, author of *al-Shāmil*, became court witness under the Cadi Ibn Mākūlā.
- 61 Omitted: i) Dubays ibn Mazyad married his son to the daughter of al-Basāsiri, death of the cadi and scholar Abū Ja'far al-Simnāni, iii) death of the Ḥadīth scholar and preacher Abū 'Alī al-Ḥasan b. All b. al-Mudhahhib.
- 62 Omitted: al-Malik al-Raḥīm's conquest of Arrajān and district.
- 63 Ḫdhāj is in Khuzistān near the River Dujayl (see Krawulsky, 363, and *EI*, 2nd ed., iii, s.v. Ḫdhāj).

- 64 Instead of the edition's Rūshanqubādh (which is unidentified), read Rūstūqubādh (the name is vocalised thus in Yāqūt, ii, 833–4, and the basic consonantal outline is maintained in the Arabic). The latter place, in early Islamic times known as Askar Mukram, is in Khuzistan about 40 miles north of Ahwaz on the River Dujayl. Yāqūt merely says that 'it is between Baghdad and Ahwaz'. Cf. Le Strange, *Caliphate*, 237.
- 65 Baradān: on the Tigris a few miles north of Baghdad.
- 66 Omitted: two *tarjamas* i) Abū Tammām Muḥammad b. Muḥammad b. 'Alī al-Zaynī, Alid *naqīb* (succeeded by his son, Abū' Alī); ii) Abū Ishaq Ibrāhīm b. Muḥammad b. Aḥmad al-Barmakī, an *Ḥadīth* scholar.
- 67 In Arabic: *arbāb al-mu'āmalāt*.
- 68 I.e. the *dār al-Rūm* (see Le Strange, *Baghdad*, 207–8).
- 69 On the east side of Baghdad, north of the palaces (see Le Strange, *Baghdad*, 228).
- 70 In Arabic: Janza. This town is in the province of Arrān (modern Kirovabad). See Le Strange, *Caliphate*, 178; Krawulsky, 567.
- 71 Omitted: Basāsiri's campaign against the Khafāja Bedouin.
- 72 Al-Khālīṣ is the name of a town and a district between the Tigris and the Jalūlā Canal, about 25 miles north of Baghdad.
- 73 Omitted: internal politics and disputes of the Banū Hammād in North Africa.
- 74 Anbār is situated on the Euphrates near the mouth of the Īsā Canal that connects with Baghdad and the Tigris. The two villages of Dimimmā (take the variant reading of the Arabic text and change Dummā) and al-Fallūja were both a little below Anbār at the entrance to the canal (see Le Strange, *Caliphate*, 66; Krawulsky, 476–7).
- 75 The Tāj or Crown Palace was the residence of the caliph within the whole palace complex on the east bank of the Tigris.
- 76 Omitted: i) death of the Emperor Constantine IX Monomachus, ii) death of 'Abd Allāh b. Muḥammad b. 'Abd al-Raḥmān Abū Abd Allah al-Isbahānī (Ibn al-Labbān), a Shafi'ī lawyer, iii) death of Aḥmad b. 'Umar b. Rawḥ al-Nahrawānī, a poet.
- 77 Fanak was a stronghold of the Bashnawīyya Kurds, about two leagues from Jazīrat ibn 'Umar (Yāqūt, iii, 620).
- 78 i.e. Abu Harb Sulayman's nephew.
- 79 This phrase expresses the basic moral duty of every Muslim, although its scope was interpreted in various ways. It derives from Koran, iii, 110.
- 80 Koran, xxi, 96.
- 81 Lit. 'his market became brisk'.
- 82 Of the several Rahbas recorded this one is on the Euphrates between Raqqa and Baghdad. It is named after its foundation by Mālik ibn Tawq, who is variously identified, in the reign either of al-Ma'mūn or Hārūn al-Rashid (see Yāqūt, ii, 764–7).
- 83 The term translated here is *al-tarjī'*. It refers to the repetition of the two parts of the confession of faith (*al-tashahhud*) in a louder voice during the call to prayer (*al-adhān*). According to al-Qaffāl, *Ḥilyat al-'Ulamā' fī Ma'rifat Madhāhib al-Fuqahā'*, Amman, 1988, 39, Aḥmad b. Ḥanbal himself took a non-committal attitude to *al-tarjī'*.
- 84 The meaning of the Arabic term *qanūt* is disputed. One usage of the term is for personal prayers uttered at some stage during the formal rituals of the *ṣalāt* or regular prayer. See *EL*, 2nd ed., v, 395, s.v. *qunūt*.
- 85 Omitted: i) Famine in Mecca (no food exported from Egypt this year), ii) Alī b. Muḥammad al-Ṣulayhī's take-over of Yemen and his Fatimid allegiance, iii) Maḥmūd al-Khafājī's declaration of Fatimid allegiance, iv) Death of Chief Cadi Ibn Mākūlā, succeeded by al-Dāmaghānī, a Hanafī.
- 86 Omitted: i) death of Abū'l-Qāsim Alī b. al-Muhassin al-Tanūkhī, ii) four other *tarjamas*.
- 87 Held 'the eve of Thursday eight days from the end of Muharram [Thursday = 11 April 1056]' (*Mir'āt*, 2).
- 88 She had been brought to Baghdad from Hamadhān in Ṣafar/April–May 1056 (*Mir'āt*, 2). According to Ibn al-Qalānīsī, *Dhayl*, 86, 'She arrived at Baghdad from Rayy [sic] 23 Rabl' I

[10 June 1056].’

- 89 Omitted: i) Zīrid internal affairs, ii) the rise of the Almoravids and the reign of Yūsuf ibn Tashfin.
- 90 *Mir’āt*, 2, 7, reads ‘Ibn Fasanjus’ (his appointment in Wāsīt by al-Kunduri in Muharram 448/April 1056). His full name was Alā’ al-Dīn Abū’l-Ghanā’im Sa’d ibn Muḥammad ibn Ja’far ibn Abī’l-Faraj ibn Fasanjus (see *Muntazam*, viii, 189). Here, and for the next two occurrences of the name, the *Kāmil* edition reads ‘Ibn al-Muhallabān’, confusing the present Abū’l-Ghanā’im with the person who plays a subsequent role in central Iraqi affairs (see below, pp. 108, 132, 139).
- 91 White was the ceremonial colour adopted by the Fatimid caliphs.
- 92 *Mir’āt*, 7:

He forged letters from Basasiri promising them [the Turks and Daylamis etc.] fair treatment and fiefs, and he promised the inhabitants justice. The Turks were hostile to the sultan because he had killed several of their number. He also wrote to the Marsh people and reached an agreement with them. ... To repair the situation al-Kunduri sent an envoy, who met with Ibn Fasanjus and the Turks. The latter said, ‘We are obedient servants, but the sultan has no need of us and does not concern himself with us. He has a large mixed army, in which we are insignificant. We have seen what has happened to our brothers in Baghdad, who are stronger than us, how they have been deprived of their homes and their belongings, how their officers have suffered extortion and some of them have been killed and left lying in the streets. Our hearts are alienated through this. If he is satisfied with our putting his name in the khutbah and on the coin inscriptions and with a tribute, without his appointing a Khurasanian to govern us, we shall hear and obey, but otherwise we cast off our allegiance and look for political affiliation elsewhere. Either we live respected or we perish dearly.’

Note also *Mir’āt*, p. 10–11:

In Ramadan [12 November–11 December 1056] the caliph and the sultan expelled from Baghdad all the Old Turks, who had operated with Jalal al-Dawla. No trace of them remained at all. They were banished to Dinawar and Hulwan and scattered to the four winds.

- 93 The word ‘*amid*’ has been met with in titles, such as ‘*Amid al-Mulk*, “Support of Kingship”, but here it signifies an office, that of the civilian representative of Saljuq power in the matter of tax or tribute collection.
- 94 In Shawwāl/December 1056–January 1057, see *Mir’āt*, ll.
- 95 The Arabic text has *kull a’mā* ‘every blind person’, which I have emended to *kull a’jami*, which involves adding a letter *jīm*.
- 96 *Mir’āt*, 13–14:

This month [Dhū’l-Qa’d/January–February 1057] Ibn Fasanjus returned to Wasit with his Daylamis and Turks. He plundered Abd Allah Village, one of the caliph’s estates, and killed the people there. He seized boats containing property of the caliph. He whitened the wall of the Wasit mosque, obliterated the Abbasid titles on the Kiblah wall, set up two white banners on the minbar, and pronounced the khutbah for the ruler of Egypt. He also engraved his name on dinars and dirhams. In Kufa also the khutbah was made for the ruler of Egypt. Money was distributed to the Alids in the shrine, the mosque wall was whitened, al-Qa’im’s name was removed and in its place was written the name of the Egyptian caliph. The person who did this was Badr ibn Ali, brother of Dubays, although some say Mahmud ibn al-Akhram al-Khafaji.

- 97 According to *Mir’āt*, 15, he arrived Sunday 19 Šafar/27 April 1057.

- 98 I.e. the Saljuqs of Rum. Earlier, after Jumādā 11/September 1056, Qutalmish had moved to 'Ukbarā and Takrit while attempts were still being made to reach a settlement with Quraysh and Dubays, on the basis of the arrangement made with Hazarasp, but discussions were continually frustrated due to lack of trust and lack of control over the Turkoman troops. In the end Dubays threw in his lot with the alliance formed around Basāsiri, while Quraysh persevered with the Saljuq alliance, at least for a while, although this deprived him of the support of many of his 'Uqayli tribesmen (see *Mir'āt*, 8–10).
- 99 Perhaps an error for Muqallad, who was the brother prominent in opposition to Quraysh at this time (see *Mir'āt*, 4, 10, 11). However, there was a brother called Muqbil, who is mentioned s.a. 478/1085 in *Mifāt*, 236. See below p. 110.
- 100 However, the sultan's troops were also described as 'few' and 'dispersed', see *Mir'āt*, 6, ll. 5, 10.
- 101 *Mir'āt*, 5:

At the end of Rabi' I [17 June 1056] the caliph ordered the sultan to march to Syria, to go first to Rahba and take Basasiri, then to cross the Euphrates to proclaim the Abbasid mission on the pulpits of Islam. The sultan ordered his troops to equip themselves and send for their tents, their children and households, to be in Iraq and ready to depart for Syria. They said, 'This is a ruined land. There are no supplies or fodder here. We have nothing left for expenses. We cannot keep ourselves mounted. What would it be like if our families, horses and pack animals came? And we have been away a long time. We must spend some time with our families. We ask for leave to return to them, and we shall come back when ordered.' The sultan arrested several of them, flogged and chained them, and locked them up for a few days. Later, after people had pleaded for them, he released them and made them undertake to go to Syria after the Autumn Festival.

In the autumn of 1056 during the negotiations Kunduri sent envoys (*Mir'āt*, 9):

... to meet Quraysh and Dubays. They met in Quraysh's tent and the commissioner said, 'The sultan plans to move down to Shiraz. This land cannot support him. Affairs will be entrusted to you two, to act as his lieutenants in Iraq.'

- 102 *Mir'āt*, 13, has 6 Dhū'l-Qa'da/15 January 1057.
- 103 Tughril left 'Ukbarā 14 Dhū'l-Qa'da/23 January 1057, see *Mir'āt*, 14.
- 104 Cf. *Mir'āty* 14:

On 7 Dhū'l-Hijja [15 February 1057] the sultan took Takrit. When he camped before the city, he made contact with Isa ibn Khamis [sic], the ruler, and demanded money and supplies. Isa yielded, and when the envoy crossed over to collect, at the time of a general famine throughout the land, the people of Takrit demonstrated and cursed him, saying, 'This land is Basasiri's.' The sultan crossed the river from the east side to attack them and made a forcible entry into the town. Most of the population went up into the citadel and many died in the crush. The town was sacked, women taken captive and many persons were killed. The siege continued, until the ruler sent a proposal of peace to the sultan. He engaged himself to pay 3,000 dinars and asked for black banners to hang from the citadel. The sultan agreed and on the 16th of the month [24 February] left for Mosul, after releasing the women taken at Takrit and restoring them to their families. They numbered more than 3,000. He marched to Bawazij.

- 105 Yāqūtī, who, as the son of Chaghri Beg Dā'ūd, was the cousin of the sultan, not his brother, had been raiding Byzantine territory, which elicited a complaint from a Byzantine envoy (*Mir'āt*, 19–20).

As the campaign dragged on both sides became exhausted. Hazarasp said to the sultan, who held him in high position and listened to his advice, 'The best plan is for me to go and appear at the Arabs' settlements. It will either produce peace or spark a conflict. This has gone on a long time. I shall take 1,000 picked mamlukes with me.' The sultan said, '1,000 is not enough. Take 3,000/He replied, 'A thousand is enough. It will be troublesome with more. I shall travel light/'Do so then/said the sultan. He set out and prepared ambushes. He met the Arabs on the move to Barqa'id. When they saw his vanguard, they were convinced that it was the sultan in person, so they fled and he pursued them, taking prisoners and killing. Muḥammad ibn Mansur was one captured. After his return the sultan sat enthroned, while several were brought before him and thrown under the feet of the elephant. There was a beardless, bright-faced lad whom the elephant refused to kill. So the sultan pardoned him.

107 *Mir'āt*, 17/17 reads 'Muqallad' only. The *Kāmil* text actually has 'Muqbil son of al-Muqallad/although both were sons of Badran and brothers of Quraysh. It is possible that in the Arabic the consonantal outline *bn*, 'son of' is an error for *w*, 'and'.

108 For these negotiations, cf. *Mir'āt*, 17/7–17, but see also *Mir'āt*, 17–8:

The reason for this embassy was that when Muḥammad ibn Mansur was captured he said to Hazarasp, 'The sultan has graciously spared my life. By God, I shall give him some good advice and bring some advantage to my cousins, my tribe and everyone. The land of Iraq is ruined, property is lost and wherever the fighting breaks out there is devastation. The best course is for him to order me to mediate between him and the Arabs. I shall bring them back to obedience and his service, and he should confirm them in what they have, as was the case with the Arab princes in the past. If, after him, they had nothing to fear from this army, they would not rebel and this bloodshed would be avoided. You should be the intermediary/So Hazarasp put this to the sultan, saying, 'The best thing to be done is release this man and send him to them as an envoy/but Muḥammad said, 'No, I shall remain here and make contact with them.' He sent one of the Arabs to explain their right course which they accepted. On learning of this, Basasiri left the settlement, angry with Quraysh and Dubays. He camped a league from them. They rode over to him and criticised him'* saying, Our lands are ruined, our men killed and our women made captive because of you. War is a lottery. We do not know what will be. This sultan has hosts with him that we cannot match. We did not open negotiations without suggesting to him that you should have Basra. We shall accept your ruling about the peace, except that our lands are ruined/He replied, 'I am not confident about what he is offering you. His aim is just to break up our alliance. Its a trick against us, something to make us a laughing-stock. My legitimate ruler is far away. I am not my own master. I have to inform him and seek his permission for what I can do/He spoke harshly to them. They left and their envoy Ibn Warram returned and arranged what they wished for. The sultan released Muḥammad ibn Mansur and several captives, and it was agreed that Hazarasp should go to them, administer oaths and bring them to wait upon the sultan.

*At this point the *Mir'āt* text reads: *wa-āyanāhu*. I have emended to *wa'atabāhu*, 'they criticised him', which preserves the basic consonantal outline of the Arabic.

109 See *Mir'āt*, 19:

When the troops saw that peace had been concluded they asked the sultan to ravage the lands of Ibn Marwan. They said, 'He has rebelled and assisted Basasiri,' so he gave them permission.

Ibn Marwan had also detained Tughril Beg's envoy to the Byzantine emperor on his return journey. (*Mir'āt*, loc. cit.).

- 110 He set out 18 Jumādā II 449/22 August 1057 (*Mir'āt*, 19).
- 111 A large monastery which was about twenty kilometers east of modern Cizre (see J.-M. Fiey, *Nisibe, metropole syriaque orientale etc.*, Louvain, 1977, 199–201). The text has 'Umr Akmun (the first word being the Syriac for 'monastery'), and compare Yāqūt, ii, 644–5 (s.v. Dayr Akmun). The change from final "i" to "n", apart from any possible phonetic reason, could arise easily in Arabic script.
- 112 In tenth century Iraq and Mesopotamia a *makkūk* was of the order of six kilograms (see Hinz, 44). Presumably an amount of coin and gold and silver vessels and utensils is intended here.
- 113 According to *Mir'āt*, 21, the vizier had also said: 'O emir, I did what the circumstances demanded. Their united forces were numerous. The peace which they asked for has been the cause of their dispersal. I have achieved that without blood-shed/
- 114 Cf. *Mir'āt*, 22:

In Sha'ban [449] [October 1057] Dubays came to Hit on his way to take over his lands. Quraysh returned to Rahba to seek out Basasiri. He had said to Dubays, 'You are going down to your lands, which are now empty of the army. You may stay there and cultivate them. But my lands are ruined and the sultan is there. I see no satisfaction for me in any of his plans. I shall make my way to Rahba and come to some understanding with Abu'l-Harith [Basasiri].'

- 115 Cf *Mir'āt*, 22–3:

At this time Ibn Marwan made peace with the sultan after much trouble and hardship on payment of 100,000 dinars. The sultan went to Sinjar, where the inhabitants mounted the walls and cursed him. They said, 'First we took spoils from Qutalmish when Basasiri defeated him. Today we shall do the same to you,' and they brought out the bonnets of the Oghuz and the skulls of those they had killed [text doubtful]. Qutalmish told the sultan of what they had done at the time of his defeat, which increased his anger. The place, whose emir was Mujalla ibn Jurji [sic], fell to the onslaught of the sultan ... who withdrew about a league back to Tell A'far, which he decided to give the same treatment as Sinjar. The inhabitants approached Ibrahim Yinal, who spoke up for them to his brother. He said, 'I have given them my protection on condition that they do not remain in the city.' They had accepted this. He stood the army in two rows and announced, 'Anyone who interferes with one of them I shall kill.' The people came forth with their property, treasures, women and children. A certain man came to the sultan, saying, 'I have a treasure in my house worth 3,000 dinars. Send someone with me to fetch it.' He did so and the man came back to the sultan with the dinars. Ibrahim Yinal said to him, 'This money is mine,' but the sultan replied, 'It's the owner's. Take it and join your family.' He appointed Abu Ali the Treasurer to govern Tell A'far, and then returned to Mosul. His brother Ibrahim asked him for an independent fief, whose revenue would support him, but was told, 'I will only grant you what you conquer. If you march against Rahba it will be yours.' This was hard to bear, and he dismissed a number of his followers, whom he sent back to Khurasan because of the shortage of provisions. Then the sultan had a new plan and returned to Baghdad, leaving Ibrahim Yinal in charge of Mosul and its dependencies ...

- 116 According to Ibn al-Qalānīsī, *Dhayl*, 86, the child was born on the eve of Wednesday, 2 Jumādā 1/17 July 1056. See p. 187.
- 117 Omitted: astronomical phenomena.
- 118 In Arabic *al-mashhad*. This is most probably the tomb of the Seventh Imam, Muḥammad

- al-Kāzim, son of Ja'far al-Šādiq, situated in north-west Baghdad in the Cemetery of Quraysh, which area became known as al-Kāzimiyya.
- 119 Omitted: Four *tarjamas*, i) All b. Aḥmad b. Alī Abū'l-Ḥasan al-Fālī, a literary figure, ii) Muḥammad b. al-Husayn b. Muḥammad b. Sa'dūn Abū Tāhir al-Bazzāz al-Mawsilī, iii) Amīrak, al-Kātib al-Bayhaqī, iv) Muḥammad b. Abd al-Wāhid b. 'Umar b. al-Maymūn al-Dārimī, a Shāfi'ī lawyer.
- 120 He arrived with 'six days left of the month [Shawwal/24 December 1057]' (*Mir'āt*, 24/2–3). The place itself is described by Yāqūt, iv, 150, ll. 18 ff., as a pleasure resort near Baghdad, between it and 'Ukbarā.
- 121 'Amīd al-Mulk al-Kundurī had acted as interpreter for the Sultan, and there is a further picturesque detail: 'He departed preceded by the magnates, and the banners [presented by the Caliph] were lifted over the roof of the Court of Peace and let down via the projecting balconies to avoid lowering them in the gateways' (*Mir'āt*, 25–6, correcting *tankasir* to *tunakkas*, cf. *Muntaẓam*, viii, 183).
- 122 A brief summary of al-Yāzūlī's career follows.
- 123 Arabic: *al-daḡiq al-samīd*. The *kāra* was a local Iraqi measure. According to Hinz, 41, it was roughly 120 litres.
- 124 Ibn al-Jawzī mentions only that a *kāra* of wheat (*daḡiq*) cost 9 dinars (*Muntaẓam*, viii, 179).
- 125 Omitted: the *tarjama* of Abū'l-Alā' al-Ma'arrī.
- 126 The tomb of All ibn Abī Ṭālib, the Prophet's son-in-law, situated at Najaf in southern Iraq, is perhaps Hintended.

[639]

The Year 450 [1058–59]

THE ACCOUNT OF IBRAHIM YINAL'S ABANDONMENT OF MOSUL AND AL-BASASIRI'S TAKING CONTROL OF IT

In this year Ibrahim Yinal left Mosul in the direction of the Uplands.¹ The Sultan Tughril Beg looked upon his departure as open disobedience and sent a messenger to summon him, bearing the farajīyya²-robe which the Caliph had bestowed upon him. The Caliph also wrote a letter to him in the same vein, so Ibrahim returned to the Sultan at Baghdad. The Vizier al-Kunduri went out to meet him and the Caliph sent him robes of honour.³

After Ibrahim had left Mosul, Basasiri and Quraysh ibn Badran moved against it, and after surrounding the city, took it straightaway. The citadel held out, with [Abu Ali] the Treasurer, Ardām and a detachment of the army within.⁴ They besieged it for four months, till eventually the garrison were reduced to eating their horses. The lord of Irbil, Ibn Musak, petitioned Quraysh to grant them terms, and they abandoned the citadel, which Basasiri destroyed and razed to the ground.

The Sultan had scattered his army at the time of Nawruz⁵ and was with 2,000 horse but without his baggage train [640] when the news reached him. He went to Mosul, but found no-one there, for Quraysh and Basasiri had already left.⁶ The Sultan marched to Nisibis to follow their tracks and to expel them from the territories. His brother Ibrahim Yinal parted company with him and went towards Hamadan, where he arrived 26 Ramadan in the year [4]50 [16 November 1058]. It had already been rumoured that the Egyptians had corresponded with him and that Basasiri had suborned him and aroused in him ambitions for the Sultanate and more lands. When he retired towards Hamadan, the Sultan went after him.⁷

ACCOUNT OF THE MAKING OF THE KHUTBAH IN IRAQ FOR THE EGYPTIAN
ALID AND OF EVENTS UP TO THE DEATH OF BASASIRI

When Ibrahim Yinal retired towards Hamadan, Tughril followed behind him and sent his vizier, Amid al-Mulk al-Kunduri, and his wife to Baghdad.⁸ He left Nisibis in the middle of Ramadan [5 November 1058], and on arriving at Hamadan⁹ fortified the town and was actively supported by the inhabitants. He sent for the Khatun, his wife, and for Amid al-Mulk al-Kunduri, ordering them to join him, but the Caliph, wishing to cling on to them, detained them and distributed much foodstuff to people.¹⁰

However, the Turks in Baghdad left to go to the Sultan in Hamadhan, and Amid al-Mulk joined Dubays ibn Mazyad, who gave him a respectful and reverential reception. He then moved on to Hazarasp, while the Khatun went to the Sultan in Hamadhan. The Caliph sent to Nur al-Din Dubays ibn Mazyad ordering him to come to Baghdad. He came with 100 horsemen, camped in al-Najma, and then crossed to the Lime-pits.¹¹

Rumours of Basasiri's approach grew strong, and when the Caliph had ascertained that he had reached Hit, [641] he ordered the people to cross from the west bank to the east. Dubays ibn Mazyad sent to the Caliph and Ra'is al-Ru'asa to say, 'I think the best plan is for you both to leave the city with me. Hazarasp, who is at Wasit, and I will join up to resist your enemy.' The answer Ibn Mazyad received was that he should remain until further thought was given to the matter. He replied, 'The Arabs will not obey my command to stay. I shall proceed to Diyala. If you come down river, I shall be at your service.' He departed and stopped at Diyala, waiting for them, but he saw that nothing came of that, so he returned to his own lands.¹²

Basasiri then arrived at Baghdad on Sunday, 8 Dhu'l-Qa'da [Sunday, 27 December 1058], accompanied by 400 mamlukes in a state of extreme hardship and poverty. Abu'l-Hasan ibn Abd al-Rahim, the vizier, was with him. Basasiri lodged at the Wharf of the Water-skins (*Mashra'at al-Rawaya*), while Quraysh ibn Badran, who led 200 horsemen, lodged at the Basra Gate Wharf. The Amid of Iraq with the army and the common people rode out and faced Basasiri's force, but then withdrew. Basasiri made the khutbah in the name of the Alid al-Mustansir bi-Allah, ruler of Egypt, in the mosque of al-Mansur, and ordered the call to prayer to be made with the formula 'Come to the best of work'. He then constructed a bridge [of boats] and his force crossed to [the Gardens of] al-Zahir, where they camped. On the Friday after his arrival [1 January 1059?] he made the khutbah for the Egyptian [Caliph] in the mosque of Rusafa, and various skirmishes took place between the two sides during the week.¹³

The Amid of Iraq's advice to the Ra'is al-Ru'asa was to avoid active hostilities. He counselled a defensive attitude and a waiting-game to watch for what the Sultan might do and also because he thought it the best policy, as the populace inclined towards Basasiri, the Shiites for doctrinal reasons and the Sunnis because of the way the Turks had treated them.

Because of his scant experience of warfare and his feelings towards Basasiri, the Ra'is al-Ru'asa was for immediate hostilities. It happened that one day the Cadi al-Hamadhani came before the Ra'is al-Ru'asa and asked his permission to fight, guaranteeing that Basasiri would be killed, and was granted it [642] without the knowledge of the Amid of Iraq. Whereupon he marched out with the palace eunuchs (*khadam*), the Hashemites, the 'Easterners' and the common people to the Hippodrome. They moved out a long way, while Basasiri was drawing them on further. When they were at some distance, he attacked them and they retired in rout.

Several were killed, including a number of notables, in the crush. The Azaj Gate district was plundered. Ra'is al-Ru'asa had been in position before the gate, but he entered the palace, and all those in the Harem fled.¹⁴

When the Amid of Iraq heard what Ra'is al-Ru'asa had done he was dumbfounded at the way he had followed his own devices, despite being totally inexperienced in warfare. Basasiri returned to his camp, and the Caliph summoned the Amid and ordered him to fight from the Harem walls, but the next thing they knew there was shouting and the Harem had been sacked. Entry had been effected by the Nubian Gate. The Caliph rode out, wearing [ceremonial] black with the [Prophet's] Cloak over his shoulders and carrying the Sword. Above his head was the Banner and he was surrounded by a company of the Abbasids and palace eunuchs with drawn swords. He saw that the sack of his palace had already reached the Paradise Gate, so he retired and went to join the Amid of Iraq, but found that he had already asked for quarter from Quraysh. The Caliph returned and went up into the Belvedere. Ra'is al-Ru'asa shouted out, 'O Alam al-Din (meaning Quraysh), the Commander of the Faithful asks you to approach.' This he did and Ra'is al-Ru'asa said to him, 'God has provided you with a status that no-one such as you has ever had. The Commander of the Faithful beseeches you to grant him personal protection, and also his family and his followers, in the name of God and the Prophet and a common Arab origin.' He replied, 'I swear to God I shall protect him.' 'And me and mine?' 'Yes,' he said, and took of his bonnet and gave it to the Caliph and also gave the Ra'is al-Ru'asa his mace as a token. The Caliph and Ra'is al-Ru'asa then descended to him by the gate opposite the gate of the Hippodrome and joined him.

Basasiri sent to him, saying, 'Are you acting against our decisions and undermining what we had agreed?' Quraysh replied, 'No.' They had undertaken to share what they gained and that neither would [643] take any unilateral action without the other. They agreed that Quraysh should hand over Ra'is al-Ru'asa to Basasiri, because he was his enemy, and himself keep the Caliph. Quraysh therefore sent Ra'is al-Ru'asa to Basasiri and when he saw him, he said, 'Welcome to the destroyer of states and the despoiler of lands.' His reply was, 'Mercy, when you have the upper hand!' Basasiri said, 'When you had the upper hand you showed no mercy, though a civilian administrator.¹⁵ You did horrible things to my womenfolk and my children. Why should I, man of the sword that I am, show you mercy?'

The Caliph was taken on horseback by Quraysh to his camp, wearing [ceremonial] black and the Cloak, and carrying the Sword. He lodged him in a tent, and took Arslan Khatun, the Caliph's wife and niece of the Sultan Tughril Beg, and entrusted her to Abd Allah ibn Jurda to look after her needs.

The Caliphal Palace and the Harem were sacked for several days. Quraysh entrusted the Caliph to his cousin, Muharish ibn al-Mujalla, who was a man of religious faith and honour. He took him in a howdah to Hadithat Ana, where he left him. The Caliph's eunuch retainers and followers who were with him went to seek assistance from the Sultan Tughril Beg. When the Caliph had reached al-Anbar, he had complained of the cold and sent to the commander of the place asking him for something to put on. He sent him a cotton jubbah and a blanket.

On the day of the Festival of Sacrifice Basasiri rode across to the Oratory on the East Bank, with Egyptian banners flying over his head, and gave largess to the people and established pensions for the scholars of Law, without special preference for any school. He set aside a residence for the mother of the Caliph al-Qa'im bi-Amr Allah,

who was nearly 90 years old, gave her two of her maids to serve her, and provided [644] her with daily rations. He sent Mahmud ibn al-Akhram to Kufa and Saqy al-Furat as emir.

At the end of Dhu'l-Hijja [16 February 1059] Basasiri brought the Ra'is al-Ru'asa out from his prison in the Tahiri Harem.¹⁶ He was in chains and wearing a woollen jubbah and a tall bonnet of red felt, and around his neck was a collar of camel skin. He was reciting, 'Say, "O God, Lord of sovereignty, You give power to whomsoever You wish and You take away power from whomsoever You wish"' (and the rest of the verse¹⁷).

The inhabitants of Karkh spat in his face as he passed by, because he had been against them on sectarian grounds. He was paraded in public as far as the Najma, and then taken back to Basasiri's camp. A gibbet had been erected for him. He was taken from the camel and dressed in an ox skin, and the animal's horns were put on his head. Two iron hooks were put through his jaws and he was raised on his 'cross'. He kept up his violent writhings until the end of the day, then he died.

He was born in Sha'ban of the year 380 [24 October-21 November 990]. He served as a notarial clerk with Ibn Makula in the year 414 [1023-24], was an excellent reciter of the Koran, and had a good knowledge of grammar. The Amid of Iraq too was killed by Basasiri. He was a man of courage and nobility, and it was he who built the Hospice of the Chief Shaykh.¹⁸

When Basasiri had made the khutbah in Iraq for Mustansir the Alid, he sent to him in Egypt informing him of what he had done. The vizier there was Abu'l-Faraj, the cousin of Abu'l-Qasim al-Maghribi, who was one of those who had fled from Basasiri and still had feelings against him. He disparaged him, poured cold water on what he had done, and drew a fearful picture of the consequences. Any answer was put aside for a while, then it came eventually but not with what Basasiri had hoped and desired.

From Baghdad Basasiri went to Wasit and Basra, both of which he took. He planned to move against Ahwaz, but its lord, Hazarasp ibn Bankir, sent to Dubays ibn Mazyad asking him to mediate, [645] offering to pay Basasiri money, but Basasiri did not respond to that. He said, 'The khutbah must be for Mustansir and the coinage in his name.' However, Hazarasp would not do that, and Basasiri saw that Tughril Beg was supplying troops to Hazarasp, so made peace with him. He travelled up to Wasit on 1 Sha'ban [4]51 [12 September 1059]. Sadaqa ibn Mansur ibn al-Husayn al-Asadi parted from him and joined Hazarasp, having taken power after his father, as we shall relate.

Meanwhile, as for the situation between the Sultan Tughril Beg and Ibrahim Yinal, the former had a small number of troops, as we have said, whereas around the latter many Turks had united to whom he swore that he would not come to terms with his brother, Tughril Beg, nor make them campaign in Iraq, which they hated because of their long stay and great expenses there. Tughril Beg could not match Ibrahim's forces, and then Ibrahim was joined by Muhammad and Ahmad, the sons of his brother Irtash, with a large body of men, which greatly increased his strength, while Tughril Beg grew weaker. So Tughril withdrew to Rayy and wrote to Alp Arslan, Yaquti and Qavurt Beg, his brother Da'ud's children. Da'ud had now died, as we shall relate under the year [4]51, God willing, and had been succeeded in Khurasan by Alp Arslan. Tughril Beg sent to them asking them to come to him, which they did with large armies. He confronted Ibrahim near Rayy, and Ibrahim and his troops were defeated. He and his nephews, Muhammad and Ahmad, were taken prisoner. He was ordered to be strangled with a bowstring on 9 Jumada II [4]51 [23 July 1059], and his

nephews were executed with him. Ibrahim had already rebelled against Tughril Beg several times and been forgiven. He executed him this time because he knew that he had been the cause of all that befell the Caliph. Therefore he did not pardon him.

After Ibrahim was killed, Tughril Beg sent news of that to Hazarasp in Ahwaz, with whom was Amid al-Mulk al-Kunduri. The latter set out to join the Sultan, provided with a suitable retinue by Hazarasp.

[646]

ACCOUNT OF THE CALIPH'S RETURN TO BAGHDAD

After the Sultan had settled the business of his brother Yinal, he started back towards Iraq, with no other thought but to restore al-Qa'im bi-Amr Allah to his palace. He sent to Basasiri and Quraysh proposing that the Caliph be restored to his palace on condition that he, Tughril Beg, should not enter Iraq and be content with his name in the khutbah and on the coinage. Basasiri did not accept that, so Tughril Beg marched on to Iraq. His advance guard arrived at Qasr Shirin, news of which came to Baghdad. Basasiri's womenfolk and children left to go down river, and the populace of Karkh with their women and children also departed by the Tigris and by land transport. The Banu Shayban plundered them and killed many. Basasiri and his children had entered Baghdad on 6 Dhu'l-Qa'da, the year [4]50 [25 December 1058] and they left 6 Dhu'l-Qa'da, the year [4]51 [14 December 1059].

The inhabitants of the Basra Gate quarter rioted, marched to Karkh and sacked it. They burnt Saffron Street, one the most beautiful and prosperous. Then Tughril Beg came to Baghdad. On route he had sent the Imam Abu Bakr Ahmad ibn Muhammad ibn Ayyub, known as Ibn Furak, to Quraysh ibn Badran, to thank him for his treatment of the Caliph and for his protection of the honour of his niece, the Caliph's wife, and to inform him that he had sent Abu Bakr Ibn Furak to provide all the Caliph's needs and to escort him and his niece, Arslan Khatun, the Caliph's wife.

When Quraysh heard of Tughril's setting-out for Iraq, he sent to Muharish, saying, 'We entrusted the Caliph to you, confident of your loyalty, so that we might avoid the scourge of the Oghuz. But now they have returned, purposing to seek you out. Do you and your folk retire to the desert. If they know that the Caliph is with us in the desert, they will not descend on Iraq and we can set them such terms as we wish.' Muharish replied, [647] 'Between Basasiri and me there were undertakings which he has broken. Now the Caliph has sworn me to undertakings and agreements from which there is no release.'

Muharish, along with the Caliph, set out on 11 Dhu'l-Qa'da 451 [9 December 1059] to Iraq and took their route through the land of Badr ibn Muhallil to be safe from any attack. Ibn Furak arrived at the camp city of Badr ibn Muhallil and requested him to take him to Muharish. A peasant came to Badr and reported to him that he had seen the Caliph and Muharish at Tell Ukbara. Badr, delighted with this, set out with Ibn Furak, and they both made their obeisances to the Caliph. Badr supplied him with many things, and Ibn Furak delivered Tughril Beg's message and many gifts which he had sent with him.

When Tughril Beg heard of the caliph's arrival in the territory of Badr, he sent his vizier, al-Kunduri, and the emirs and the chamberlains to take large tents and pavilions, and gifts, such as mounts with gold saddles. They came to the Caliph and did him honours, and then set out on the return. On the 24 Dhu'l-Qa'da [1 January

1060] the Caliph came to Nahrawan, where the Sultan came out to wait upon him. When he met him, he kissed the ground before him, congratulated him on his safety, declared how happy he was at that, and apologised for his own tardiness on account of Ibrahim's rebellion, whom he had executed as a punishment for the detriment to the Abbasid dynasty that he had been the cause of, and also on account of his brother Da'ud's death in Khurasan and the fact that he had been obliged to wait prudently until he could establish his children to succeed him in his realm. He added, 'I shall pursue this dog (meaning Basasiri), invade Syria and so act regarding the ruler of Egypt as to requite him for what he has done!' The Caliph personally invested him with a sword, and said, 'Nothing is left to the Commander of the Faithful from his palace but this. [648] It has been a blessing to the Commander of the Faithful.' He drew back the flap of his tent, so that the emirs could see him. They did their obeisances and departed.

No notables remained in Baghdad to receive the Caliph other than the Cadi Abu Abd Allah al-Damghani and three notaries. The Sultan went on before, and, having arrived at Baghdad, sat at the Nubian Gate in the seat of the chamberlain. When the Caliph came, Tughril Beg rose and took hold of the bridle of his mule, until he reached the gate of his apartments. His arrival was on Monday, 5 left of Dhu'l-Qa'da 451 [Monday, 3 January 1060]. The Sultan crossed to his camp. The year had been one of drought, in which no rain had been seen, but that night it came, and the poets congratulated the Caliph and the Sultan on that circumstance. After the Caliph's return the rain lasted for thirty odd days. An untold number of people had perished through hunger and oppression. Abu Ali ibn Shibl was someone who had fled from one group of Oghuz to be set upon by others, who took his possessions. He said:

We go to escape God's will in fear,
Our flight leads us but to it near.
Most wretched the man of a resolute heart,
Whose calamities proceed from his own part!
All ways of excuse to him are closed.
The heart of the Merciful to him is opposed.

ACCOUNT OF THE DEATH OF BASASIRI

After the Caliph was established in his palace, the Sultan sent a force of 2,000 horsemen, led by Khumartegin al-Tughra'i, towards Kufa. He attached to them Saraya ibn Mani' al-Khafaji, who had [649] said to the Sultan, 'Send this company with me, so that I can go to Kufa and prevent Basasiri from going north into Syria.' The Sultan Tughril Beg set out on their tracks. Dubays ibn Mazyad and Basasiri were taken unaware by the arrival of the forward squadron on the 6 Dhu'l-Hijja [15 January 1060] via Kufa, after they had plundered the town. Nur al-Dawla Dubays took all his chattels and sent them down to the Marsh, and then his followers began to pack up and go with their families, pursued by the Turks. Nur al-Dawla ordered the Arabs to be brought back to fight, but they would not return, so he also left.

Basasiri with his band stood firm and was attacked by the [Sultan's] troops. Amongst Basasiri's followers Abu'l-Fath ibn Warram, and Mansur, Badran and Hammad, the sons of Nur al-Dawla Dubays, were taken prisoner. Basasiri's horse was hit by a bolt, and when trying to cut away its protective caparison to facilitate his

flight, and failing to manage it, he fell from his horse. He received a blow on his face. One of the wounded pointed him out, and Gumushtegin, the clerk¹⁹ of Amid al-Mulk al-Kunduri, seized and killed him. His head was carried to the Sultan. The army got amongst the camels that were carrying the womenfolk and drove them all away. The property of the men of Baghdad and that of Basasiri, along with his women and children, was all seized. A large multitude were slain. The Sultan ordered Basasiri's head to be taken to the Caliphal Palace, which was done. It arrived in the middle of Dhu'l-Hijja 451 [22 January 1060]. It was cleaned, washed, and put on a lance and paraded about, then exhibited opposite the Nubian Gate. A number of women attached to the Caliphal Palace had been captives of Basasiri. They were received with respect and transported to Baghdad. [650] Nur al-Dawla Dubays went to the Marsh Lands, accompanied by Za'im al-Mulk Abu'l-Hasan Abd al-Rahim.

By rights these later events should have been narrated under the year 451 [1060], but we have mentioned them here because they form one single continuous incident.

Basasiri was a Turkish mamluke, one of the mamlukes of Baha al-Dawla ibn Adud al-Dawla, who in the changing course of affairs reached this high public position. His personal name was Arslan, and his *kunya* was Abu'l-Harith. His *nisba* referred to Basa, a town in Fars. The Arabs replace the 'b' with an 'f' and say 'Fasa', for which the *nisba* is Fasawi. Abu Ali al-Farisi, the grammarian, is from that town. This mamluke's master was originally from Basa, so that is why he was called al-Basasiri. Again the Arabs say 'f' instead, so that it would be 'Fasasiri'.

MISCELLANEOUS EVENTS

In this year the Sultan Tughril Beg established Mamlan ibn Wahsudhan ibn Mamlan to succeed his father in Azerbaijan.²⁰

Shihab al-Dawla Abu'l-Fawaris Mansur ibn al-Husayn al-Asadi, the ruler of the Jazira,²¹ died in Khuzistan. His clan rallied around his son, Sadaqa.

There died this year al-Malik al-Rahim, the last of the Buwayhid rulers, in the citadel of Rayy. Tughril Beg had originally imprisoned him in the citadel of Sirawan, then transferred him to that of Rayy, where he died.

This year Abu Ali ibn Abu'l-Jabar rebelled in the Marshes. He was the chief of some of those regions. Tughril Beg sent an army against him under the Amid of Iraq Abu Nasr, who was defeated by Abu Ali.

[651] On the day of the Nawruz festival the Sultan sent his vizier, Amid al-Mulk, to the Caliph with 10,000 dinars, apart from additional precious objects.

[The following persons died this year:]

In Safar [30 March-27 April 1058] Abu'l-Fath ibn Shita al-Qari, the notary. His career began in 445 [1053-54].²²

In Rabi' I [28 April-27 May 1058] the Cadi Abu'l-Tayyib al-Tabari, the Shafi'i lawyer, at the age of 102. His hearing and sight were good and he was sound of limb, still disputing, giving fatwas and correcting [other] lawyers. The Amid al-Mulk attended his obsequies, and he was buried in his brother's grave. He also wrote excellent poetry.²³

At the end of Rabi' I [27 May 1058] the Chief Cadi Abu'l-Husayn Ali ibn Muhammad ibn Habib al-Mawardi, the Shafi'i lawyer. He was a leading authority, and wrote many books, including *al-Hawi* and others on many subjects. He was 86 years old.

At the end of this year Abu Abd Allah al-Husayn ibn Ali al-Raffa the blind inheritance lawyer in which subject he was an authority of the Shafi'i school.

In Shawwal [21 November-19 December 1058] there was a great earthquake in Iraq and Mosul. Its effects were felt in Hamadhan. It lasted an hour and destroyed many buildings with large loss of life.

This year Abu Muhammad Abd Allah ibn Ali ibn Iyad, known as Ibn Abu Aqil, died. [652] He had heard and transmitted a great amount of Hadith.

There also died the Cadi Abu'l-Hasan Ali ibn Hindi, the Cadi of Homs, a man of abundant learning and literary culture.

[vol. 10] [5]

The Year 451 [1059–60]

ACCOUNT OF THE DEATH OF FARRUKH-ZAD, LORD OF GHAZNA, AND THE SUCCESSION OF HIS BROTHER, IBRAHIM

This year, during Safar [19 March-16 April 1059], King Farrukh-Zad ibn Mas'ud ibn Mahmud ibn Sabuktegin, lord of Ghazna, died.²⁴ His mamlukes had rebelled against him during 450 [1058] and plotted to kill him. They attacked him while he was in the bath. He had a sword with him, which he took up and fought them with. He defended himself until his men came to his aid and rescued him, killing those mamlukes.

After his escape from this incident, he spoke much of death and scorned and despised this present life. He continued in that vein until this year, when he was afflicted with an intestinal obstruction from which he died. He was succeeded by his brother, Ibrahim ibn Mas'ud, who ruled well. He made his preparations for jihad in India, and conquered fortresses which had resisted his father and his grandfather. He used to fast during Rajab, Sha'ban and Ramadan.

ACCOUNT OF THE PEACE BETWEEN KING IBRAHIM AND CHAGHRI BEG DA'UD

Peace was established this year between King Ibrahim and Da'ud ibn Mikha'il ibn Saljuq, the lord of Khurasan, on condition that each [6] of them should keep what he held and abandon opposition to the other's rule. The reason for this was that the wise men on both sides considered [the situation] and realised that neither of the two rulers was able to take what the other held, and that the only result would be expenditure of money, exhaustion of the troops, plundering of the land and loss of life. So they worked for peace, and an accord was reached and oaths sworn. Copies were drawn up, and the people were delighted and rejoiced at the prospect of prosperity.

ACCOUNT OF THE DEATH OF DA'UD AND THE SUCCESSION OF HIS SON, ALP ARSLAN

In Rajab of this year [13 August–11 September 1059] there died Chaghri Beg Da'ud ibn Mikha'il ibn Saljuq, the brother of Sultan Tughril Beg. It is said that his death was in Safar [4]52 [7 March–4 April 1060].²⁵ He was about seventy years old. He was the lord of Khurasan and the rival and opponent of the House of Sabuktegin, and the defender of Khurasan against them. When he died, his son Alp Arslan became ruler of Khurasan after him. Da'ud left a number of male children, including the Sultan Alp

Arslan, Yaquti, Sulayman, and Qavurt Beg. After [the death of] his brother Da'ud, the Sultan Tughril Beg married the mother of Sulayman, and named him as his successor. What happened to him we shall relate later.²⁶

[Chaghri Beg] was generous and just, a good ruler, one who was conscious of God Almighty's favours to him and grateful for them. An example of this is that he sent to his brother Tughril Beg by Abd al-Samad, the Cadi of Sarakhs, saying, 'I have heard that you are ruining the lands you have conquered and taken, whose inhabitants have fled them. This is manifestly in opposition to what God Almighty orders for His servants and His lands. You also know what this involves in the way of evil repute and alienation of one's subjects. [7] You are aware that we met our enemies with 30 men, when they were 300 strong, but we overcame them. We led 300 when they were 3,000 strong, and we overcame them. We had 3,000, when they were 30,000 strong, and we repelled them. Once in the past we fought Shah Malik, when he commanded numerous hordes of [our] enemies, and we crushed him. We took his kingdom in Khwarizm and he fled 500 leagues away from us, and yet we seized and captured, then slew him. We conquered the kingdoms of Khurasan, Tabaristan and Sijistan, and became powerful kings after we had been weak subjects. The favours God has shown us do not deserve to be repaid in this manner.' Tughril Beg said, 'Say to him in reply, "My brother, you took Khurasan as a flourishing land, and you have ruined it, although with the establishment of your position it was your duty to make it flourish. I have come to a land ruined by those who preceded me and destroyed by those before me. I am incapable of making it flourish while enemies encompass it. Necessity leads armies to tramp though it and it is impossible to stop them harming it."'

He possessed many virtues which we have passed over for fear of prolixity.

ACCOUNT OF THE BURNING OF BAGHDAD

This year there was a fire at Baghdad, in Karkh, among other places, and in Between the Walls. The library there, endowed by Ardashir the Vizier,²⁷ was burnt and some of the books were looted. Amid al-Mulk al-Kunduri came and selected the best of the books. It contained 10,400 volumes on various branches of learning, for example, 100 Korans written by the hand of the Muqla family.²⁸ [8] When the fire broke out, the mob looted some of the books, but Amid al-Mulk had them removed and sat himself down to make a selection. This was imputed to him as misuse of power and wicked behaviour. What a difference between his conduct and that of Nizam al-Mulk who built his madrasas, organized learning in all the lands of Islam, and made pious donations of books and other things.

ACCOUNT OF THE SULTAN'S JOURNEY DOWN TO WASIT, WHAT THE ARMY DID AND THE SETTLEMENT WITH DUBAYS

During this year Sultan Tughril Beg went down to Wasit after dealing with the situation in Baghdad. He found that it had been sacked. Hazarasp ibn Bankir came to him and arranged with him a settlement of the position of Dubays ibn Mazyad, whom he brought with him to attend upon the sultan. In the latter's company Dubays travelled up to Baghdad, as did Sadaqa ibn Mansur ibn al-Husayn. Abu Ali ibn Fadlan took the farm of Wasit for 2,000 dinars, and al-A'azz Abu Sa'd Sabur ibn al-Muzaffar farmed Basra. The sultan crossed to the east bank of the Tigris and came close to the

Marshes. The army plundered the area between Wasit, Basra and Ahwaz.

The sultan travelled up to Baghdad in Safar of the year [4]52 [March 1060],²⁹ accompanied by Abu'l-Fath ibn Warram, Hazarasp ibn Bankir ibn Iyad, Dubays ibn Mazyad, Abu Ali son of King Abu Kalijar, Sadaqa ibn Mansur ibn al-Husayn and others. The sultan met with the caliph, who ordered a great banquet to be prepared at which the sultan, the emirs and his followers attended.³⁰ The sultan also held a feast to which he invited the company and gave them robes of honour. During Rabi' I of [4]52 [April 1060] he went to the Uplands³¹ and appointed in Baghdad [9] as prefect the Emir Bursuq. Abu'l-Fath al-Muzaffar ibn al-Husayn farmed the city for three years for 400,000 dinars.³²

ACCOUNT OF MISCELLANEOUS EVENTS

In this year Abu'l-Husayn ibn al-Muhtadi³³ was dismissed from the post of preacher in the Mosque of Mansur because he had pronounced the khutbah for the Alid [Fatimid] in Baghdad during the troubles. Baha al-Sharaf³⁴ Abu Ali al-Hasan ibn Abd al-Wadud ibn al-Muhtadi bi-Allah was put in his place.

— 35

[10]

The Year 452 [1060–61]

ACCOUNT OF THE RETURN TO BAGHDAD OF THE HEIR APPARENT WITH ABU'L-GHANA'IM IBN AL-MUHALLABAN

In Jumada II [July 1060] Uddat al-Din Abu'l-Qasim al-Muqtadi bi-Amr Allah, the heir apparent, arrived,³⁶ accompanied by his grandmother, the caliph's mother. The court went out to meet him. He gave audience in his barge (*al-zabzab*) with Abu'l-Ghana'im ibn al-Muhallaban standing just behind him. By the Willow-tree Gate³⁷ a horse was brought forward. Ibn al-Muhallaban lifted him on his shoulder, set him on his mount and conveyed him to the caliph's council chamber. Having received thanks, Ibn al-Muhallaban left and, embarking on the barge, went down to a residence that had been reserved for him at the Gate of Degrees. He [later] entered into the presence of the caliph and had an audience.³⁸

The reason for the heir apparent's coming with Ibn al-Muhallaban was as follows.³⁹ The latter had gone to his house and found the wife and children of Ra'is al-Ru'asa there, who were being hunted by al-Basasiri. They told him that the Ra'is had instructed them to seek him out. He took them in with his own household and arranged for someone to take them to Mayyafariqin. They left with Quraysh,⁴⁰ when he travelled up from Baghdad, although he did not know about them.⁴¹ Subsequently Abu'l-Fadl Muhammad ibn Amir the Steward met Ibn al-Muhallaban and told him how the heir apparent and his party would prefer to leave Baghdad and how their situation was deteriorating.⁴² Ibn al-Muhallaban sent his wife, who brought them to him in secret. He kept them in his house for eight months.

He used to have visits from the son [11] of Basasiri and his men, for whom he would prepare banquets, while the heir apparent and his party were concealed in his house, able to hear these men talking about them.⁴³

Eventually he hired mounts for them and travelled with them to near Sinjar. Then they were taken to Harran. He went with the lord of Harran, Abu'l-Zimam Mani' ibn Waththab al-Numayri, when the latter attacked Rahba and took Qarqisiya. A marriage to Mani's daughter was arranged for Uddat al-Din. Then they travelled back down to Baghdad.

— [12] — ⁴⁴

ACCOUNT OF MISCELLANEOUS EVENTS

This year Sultan Tughril Beg gave robes to Mahmud ibn al-Akhram al-Khafaji and restored to him the headship of the Banu Khafaja and the government of Kufa and Saqy al-Furat. Courtiers of the sultan farm the taxes there for 4,000 dinars annually and Rajab ibn Mani was dismissed.

Abu Muhammad al-Nasawi died, the chief of police in Baghdad, aged more than 80 years.⁴⁵

The Banu Warram closed the gaps in the dyke of Nahrawanat and the Amid Abu'l-Fath started the repair of the Karkh dykes.

During Dhu'l-Qa'da [27 November-26 December 1060] the Khatun, the wife of Sultan Tughril Beg, died in Zanjan.⁴⁶ He grieved for her greatly, and her bier was carried to Rayy, where she was buried.

— ⁴⁷

[13] This year the mother of the Caliph al-Qa'im bi-Amr Allah died. Her name was Dewdrop (Qatr al-Nada). Some reports say Moon of the Dark (Badr al-Duja) or Banner (Alam). She was an Armenian slave girl.⁴⁸

— ⁴⁹

[14]

The Year 453 [1061]

ACCOUNT OF IBN DARUST'S VIZIERATE FOR THE CALIPH

When the caliph returned to Baghdad he employed Abu Turab al-Athiri to bring him information and reports and to attend at ceremonies. He gave him the title 'chief chamberlain'. Abu Turab had previously served him at Haditha⁵⁰ and had grown close to him. The Shaykh Abu Mansur ibn Yusuf spoke up for the appointment as vizier of Abu'l-Fath Mansur ibn Ahmad ibn Darust,⁵¹ who, he said, would serve without a fief and pay some money. This was agreed and he was summoned to Baghdad from Ahwaz.⁵² The robe of office was bestowed on him in the middle of Rabi' II [25 April–23 May 1061]. He took his official seat and was praised by the poets. Among those who praised and congratulated him was Abu'l-Hasan al-Khabbaz, with a ode, which was a long one, containing:

Sovereignty is safe with the trusty Abu'l-Fath; all blemishes are banished from its purity.

A government with you as counsellor is a noble government indeed.

At the beginning of his career Ibn Darust was a merchant⁵³ for King Abu Kalijar. [15–16] — ⁵⁴

[17]

THE DEATH OF QURAYSH, THE LORD OF MOSUL AND THE SUCCESSION, AS
EMIR, OF HIS SON, SHARAF AL-DAWLA

During this year there occurred the death of Quraysh ibn Badran, the lord of Mosul and Nisibis. He was afflicted by an efflux of blood from his mouth, nose, eyes and ears. His son, Sharaf al-Dawla, carried him to Nisibis, where he secured the treasury, and where Quraysh passed away.

Fakhr al-Dawla Abu Nasr Muhammad ibn Muhammad ibn Jahir heard of his situation and travelled from Dara to Nisibis. He got all the Banu Uqayl to agree to appoint as their emir his son, [Sharaf al-Dawla] Abu'l-Makarim Muslim ibn Quraysh. The person acting as his regent was Jabir ibn Nashib. Fakhr al-Dawla gave him Muslim's sister in marriage, and married Muslim to the daughter of Nasr ibn Mansur.

ACCOUNT OF THE DEATH OF NASR AL-DAWLA IBN MARWAN

There died this year Nasr al-Dawla Ahmad ibn Marwan⁵⁵ the Kurd, the lord of Diyar Bakr, to whom al-Qadir bi-Allah had given the title Nasr al-Dawla (Support of the Dynasty). He was 80 and more years of age, and had been emir for 52 years. He had absolute control over affairs in his lands and kept the frontier provinces flourishing and in order. He lived a life of ease and comfort unheard of for any other of his contemporaries.

He possessed singing girls, some of whom he had purchased for 5,000 dinars or more. He maintained 500 concubines, apart from their maids, and 500 eunuchs. The furnishings of his hall were worth more than 2,000 dinars and he had married several daughters of princes. He sent cooks to Egypt and spent a vast sum on their mission [18] until they had learnt the local cuisine.

He sent an enormous present to the Sultan Tughril Beg, part of which was 'the Ruby Mountain' which had belonged to the Buyids, and which he had bought from al-Malik al-Aziz Abu Mansur ibn Jalal al-Dawla. In addition he sent with it 100,000 dinars.

Abu'l-Qasim ibn al-Maghribi and Fakhr al-Dawla Ibn Jahir served him as viziers. During his reign prices were low and people made great display of their wealth. Poets sought him out, and scholars and holy men resided at his court. He heard that in the winter the birds came out of the mountains into the villages, where they were hunted. He ordered grain from the granaries he possessed to be scattered for them, and they continued to be his guests in this way all his life.

When he died, his vizier, Fakhr al-Dawla Ibn Jahir, reached an agreement with his son, Nasr, who was set up in power to succeed his father. Fierce battles took place between Nasr and his brother Sa'id, in which victory in the end was Nasr's. He was established as emir in Mayyafariqin and elsewhere, while his brother Sa'id ruled Amid.⁵⁶

ACCOUNT OF MISCELLANEOUS EVENTS

In Rajab [August 1061]⁵⁷ a robe of honour was bestowed on al-Kamil Abu'l-Fawaris Tirad ibn Muhammad al-Zaynabi and he was entrusted with the office of Chief Syndic. He was given the title 'The Perfect, He of Twin Honours.'⁵⁸

This year Shams al-Din Usama ibn Abu Abd Allah ibn Ali died, having held the office of Syndic of the Alids in Baghdad. He was given the title 'The Approved.'⁵⁹

[19] In Jumada I of this year [June 1061]⁶⁰ the sun was completely eclipsed. The stars appeared, the world was in darkness and the birds in flight fell to earth.

— 61

[20]

The Year 454 [1062]

SULTAN TUGHRIL BEG'S MARRIAGE TO THE CALIPH'S DAUGHTER

This year the Sultan Tughril Beg was contracted to marry the daughter of the Caliph al-Qa'im bi-Amr Allah. The proposal had taken place before in the year [4]53 [1061] through Abu Sa'd,⁶² the Cadi of Rayy. The caliph was disturbed by this and sent Abu Muhammad al-Tamimi⁶³ with his reply, commanding him to decline. If the refusal was accepted, [all well and good], but if not, he was to conclude the matter on condition that the sultan provided 300,000 dinars and handed over Wasit and its dependencies.⁶⁴

On coming to the sultan, he told Amid al-Mulk, the vizier, the message he brought, namely, a polite refusal. He replied, 'It is not good for the sultan to be denied. He has asked humbly and he cannot be met with a request for money and lands. He will do a great deal more than what he has been asked for.' Al-Tamimi said, 'The matter is in your hands. Whatever you do will be right.' So the vizier proceeded as though all had been agreed and so informed the sultan, who was delighted.⁶⁵ He assembled his court and told them that his ambition had soared to union with this lady of the Prophet's lineage, and that he had attained what no ruler before him had attained. He commanded Amid al-Mulk, the vizier, to go with Arslan Khatun, the caliph's wife [21], and to provide her with 100,000 dinars for the payment,⁶⁶ and suitable jewels and such like. He also despatched with him Faramurz ibn Kakuya and other leading emirs and notables of Rayy.

When he had come to the Imam al-Qa'im bi-Amr Allah, escorted the Lady, the caliph's wife, to her residence, and reported his presence and that of his party,⁶⁷ he told how the proposed alliance stood. The caliph, however, refused to agree to it,⁶⁸ and said, 'If we are not permitted to decline, we shall leave Baghdad.' Amid al-Mulk replied, 'You should have refused without making [counter] proposals. After countenancing the request, your refusal will be a fatal step for me.' Although he shifted his tents out to Nahrawan, the Chief Cadi and the Shaykh Abu Mansur ibn Yusuf persuaded him not to go and explained to the caliph what would be the result of his leaving in this manner.⁶⁹ Ibn Darust, the caliph's vizier, arranged a banquet for al-Kunduri, which he attended. He caught sight of an inscription on a mosque, 'Mu'awiya is the maternal uncle of Ali', and ordered it to be erased.

A letter was written from the Diwan al-Khumartegin al-Tughra'i containing complaints against Amid al-Mulk. A conciliatory reply arrived.⁷⁰ The caliph wrote to Amid al-Mulk, 'We submit the matter to your judgement. We rely on your

trustworthiness and your faith.' He came one day⁷¹ into the caliph's presence, accompanied by several emirs, chamberlains, cadis and notaries. He took over the session for himself and no-one else spoke. He said to the caliph, 'I beg my lord, the Commander of the Faithful, to recall at length the noble services which his sincere servant, Shahinshah Rukn al-Din, has performed at [my lord's] request, in order that the company may know them.' [The caliph] tried obfuscation and then said, 'Enough has already been written on this subject'.⁷² Amid al-Mulk went away, vexed. On the 26 Jumada II [18 July 1062]⁷³ he departed to Hamadhan, taking the money [22] with him.

He told the sultan that Khumartegin al-Tughra'i was behind what had happened, so the sultan turned against him. Khumartegin fled with six of his mamlukes.⁷⁴ The sultan then wrote a letter full of recriminations⁷⁵ to the Chief Cadi and the Shaykh Abu Mansur ibn Yusuf, saying, 'This is my recompense from the caliph, in whose service I killed my brother and to aid whom I have spent my wealth, and for whose love I have destroyed my closest courtiers.' He made lengthy recriminations, but received in reply protestations of innocence.

Al-Tughra'i was overtaken at Barujird.⁷⁶ The children of Ibrahim Yinal said to the sultan, 'This is the man who killed our father. We ask that we be allowed to kill him.' Amid al-Mulk supported them, and they were given permission to execute him. They went to where he was and killed him. Savtegin was appointed in his place.

Meanwhile al-Kunduri fulminated [against the caliph], and Tughril Beg demanded that his niece, the caliph's wife, be returned to him.⁷⁷ Events almost led to a complete rupture.⁷⁸ When, however, the caliph saw how serious the situation was, he gave his agreement, and a document was drawn up that named Amid al-Mulk to act as his proxy. Letters were also sent via Abu'l-Ghana'im ibn al-Muhallaban.⁷⁹ The marriage contract was signed in Sha'ban of the year 454 [August 1062]⁸⁰ outside Tabriz. This was such a thing as had never happened to the caliphs before, for the Buyids, despite their political dominance and their opposition to the beliefs of the caliphs, had never aspired to anything similar, nor had they constrained them to do such a thing.

The sultan despatched large sums of money and precious jewels to the caliph and the heir apparent, to his intended bride and her mother, and others too. He made over to the princess, daughter of the caliph, Ba'quba and the former holdings in Iraq of the Lady, the deceased wife of the sultan.

[23]

ACCOUNT OF THE DISMISSAL OF IBN DARUST AND THE VIZIERATE OF IBN JAHIR

Abu'l-Fath Muhammad ibn Mansur ibn Darust was dismissed from the caliph's vizierate this year. This came about because a Jew, called Ibn Allan, who had arrived in his service, farmed the districts, which belonged to the caliph's private domain and were administered by his agents, for 6,000 kurrs of corn and 100,000 dinars. 2,000 kurrs and 30,000 dinars were made good, but the remainder was in arrears. The incompetence and weakness of Ibn Darust became plain, so he was dismissed. He returned to Ahwaz, where he died in the year 467 [1074-75].

The vizier of Nasr al-Dawla ibn Marwan, Fakh al-Dawla Abu Nasr ibn Jahir, had already sent seeking the vizierate, and had offered large sums of money for it. His request was granted and al-Kamil Tirad al-Zaynabi was sent to Mayyafariqin as

though he were an envoy. When he set out to return Ibn Jahir travelled with him as though to see him on his way, but completed the whole journey with him. Ibn Marwan pursued him, but failed to catch him up. Having arrived at Baghdad, the court went out to meet him, and he was given the robe of office of the vizierate on Arafat day⁸¹ and the title 'Fakhr al-Dawla' (Pride of the Dynasty). He became firmly established in the office, and Ibn al-Fadl and other poets praised and congratulated him.

ACCOUNT OF MISCELLANEOUS EVENTS

In this year low prices were general in all regions. In Basra 1,000 rotls of dates were sold for eight qirats.

— 82

[24] This year the Sultan Tughril Beg went to the castle of Tarm⁸³ in the land of the Daylamis and imposed upon Musafir, the ruler there, [a tribute of] 100,000 dinars and 1,000 garments.⁸⁴

— 85

[25]

The Year 455 [1063]

SULTAN TUGHRIL BEG'S COMING TO BAGHDAD AND THE CELEBRATION OF HIS MARRIAGE WITH THE CALIPH'S DAUGHTER

In Muharram of this year [January 1063] Sultan Tughril Beg travelled from Urmiyya to Baghdad.⁸⁶ He wanted the caliph to welcome him, but the latter asked to be excused, so the Vizier Ibn Jahir went to meet him. With the sultan were the following emirs, Abu Ali, the son of King Abu Kalijar, Surkhab ibn Badr⁸⁷, Hazarasp and Abu Mansur Faramurz ibn Kakuya. His troops camped on the west bank and they caused increasing trouble.⁸⁸

Amid al-Mulk came to the caliph, seeking the princess, and spent the night in the palace. He was told, 'It's your signature that is on the agreed terms. The aim of this alliance is the bestowal of honour, not a union. If there is to be a face-to-face meeting, it should take place in the caliphal palace.' He⁸⁹ replied, 'That we shall do, but we should set aside lodgings and rooms for him that are suitable. He has his courtiers, his chamberlains and his mamlukes with him and cannot be parted from them.'⁹⁰

The bride was then transferred to the Royal Palace in the middle of Safar [February 1063].⁹¹ She sat on a throne that was clothed in gold. The sultan came into her presence and kissed the ground and did obeisance. She did not lift the veil from her face nor did she rise. He placed a large amount of jewels and such like before her. Every day he continued so to come, wait upon her and then leave. He bestowed robes upon Amid al-Mulk, feasted for several days and gave robes of honour to all the emirs. He showed signs of great joy.⁹²

The sultan gave the contract for the farm of Baghdad to Abu Sa'd al-Qayini for 150,000 [26] dinars, and he reinstated all the inheritance [taxes] and the dues that the

Ra'is al-Iraqayn had waived.⁹³ He arrested Sa'd the Bedouin, the tax farmer of Basra, and gave the farm of Wasit to Abu Ja'far ibn Saqalib for 200,000 dinars.

ACCOUNT OF THE DEATH OF SULTAN TUGHRIL BEG

This year in Rabi'I [March 1063]⁹⁴ the sultan travelled from Baghdad to the Uplands. He came to Rayy, accompanied by the Lady Arslan, his niece and wife of the caliph, because she had complained of the caliph's abandonment of her. He took her with him therefore.⁹⁵ However, he became ill and died on Friday, 8 Ramadan [Friday = 5 September 1063]. He was approximately seventy years old and without issue, never having produced any child.

His vizier, al-Kunduri, was 70 leagues away, when the news came to him.⁹⁶ He set out and arrived there in two days, when the sultan had not yet been buried. He proceeded to carry out the burial. In Baghdad the Vizier Fakhr al-Dawla Ibn Jahir held a session to pay respects to his memory.

Al-Kunduri related how Tughril Beg had said to him, 'When I was in Khurasan I saw in a dream as though I was carried up to heaven. I was in a mist, unable to see anything, but I could smell a sweet smell. Then I was addressed: "You are close to the Creator (great is His power!). Make a request, that it may be granted." I said to myself, "I shall ask for long life." The voice said, "You have 70 years." I said, "O Lord, it is not enough for me." Again the reply, "You have 70 years." "O Lord," I said, "not enough for me." Again the words, "You have 70 years."'

After his death, Amid al-Mulk calculated his age as accurately as was possible. He was indeed 70 years old. His reign in the capital of the caliphate lasted seven years, eleven months and twelve days.

[27] As for the situation in Iraq after his death, letters were sent from the Caliphal Diwan to Sharaf al-Dawla Muslim ibn Quraysh, the lord of Mosul, Nur al-Dawla Dubays ibn Mazyad, Hazarasp, the two sons of Warram⁹⁷ and to Badr ibn al-Muhalhil, summoning them to Baghdad. A robe of honour was sent to Sharaf al-Dawla. Abu Sa'd al-Qayini, the tax farmer of Baghdad, constructed a wall around Isa Palace and gathered in stores of grain. Ibrahim, the son of Sharaf al-Dawla, went down to Awana and his men took over al-Anbar. The Bedouin spread throughout the region and interrupted normal traffic on the roads.⁹⁸

Dubays ibn Mazyad came to Baghdad, where he was met by the Vizier Ibn Jahir. The sons of Warram also came, and one of them, Abu'l-Fath, the chief of the Jawaniyya Kurds, died in Baghdad and was taken to Jarjaraya. After Sharaf al-Dawla Muslim had left Baghdad and plundered the suburbs, Nur al-Dawla with the Kurds and the Banu Khafaja went to fight him.

Later a messenger was sent to Muslim from the Caliphal Diwan with a robe of honour for him and a letter offering to receive him with favour. Nur al-Dawla Dubays visited him and Sharaf al-Dawla [Muslim] prepared him a great feast. Amongst the company was al-Ashraf Abu'l-Husayn, son of Fakhr al-Mulk Abu Ghalib ibn Khalaf, who had sought out Sharaf al-Dawla as a suppliant. He chewed one mouthful and died immediately. One of his companions related of him that he had heard him say that day, 'O God, take me, for I am weary of hardships.' After he had died and been carried from the banquet, Sharaf al-Dawla feared that those present might imagine that he had helped himself to poisoned food that had been designed for someone else. He therefore said, 'My fellow Arabs, let no-one leave his place.' He rose and sat where the

deceased son of Fakhr al-Mulk had been, and started to eat of the food that had been in front of him. That action met with general approval. They then retired and he gave robes of honour to Dubays and his son, Mansur, and himself retired to his encampment.

When the people in Baghdad saw how the Arabs spread throughout the region and plundered it, they began to carry weapons to resist them. This was the reason behind the proliferation of urban gangs and the spread of disturbers of the peace.⁹⁹

[28]

A BIOGRAPHICAL NOTE

Tughril Beg was wise and tactful, one of the most forbearing of men and the most able to keep his secrets. He acquired some private messages that one of his courtiers had written to King Abu Kalijar, but he did not tell him of that, nor did his attitude towards him change, until eventually after a long time he revealed it to someone else.

The Chief Cadi al-Mawardi related this of him, 'When al-Qa'im bi-Amr Allah sent me to him in the year 433 [1041–42], I wrote a letter to Baghdad, in which I mentioned his manner of ruling and the ruined state of his lands, criticising him on every count. My servant lost the letter and it was taken to the sultan. He learnt its contents but kept quiet about it. He mentioned nothing of it to me, nor did his respectful attitude at that time change.'

He used (God have mercy on him) to practise his prayers daily, and to fast on Mondays and Thursdays. He wore [plain] white garments, but he was tyrannical, brutal and cruel. His troops robbed the people of their property, making free with it night and day. Yet he was generous. As an example of his generosity, his brother, Ibrahim Yinal, took a Byzantine prince prisoner on a raid. He offered 4,000 dinars as a ransom, but Ibrahim did not accept that and took him to Tughril Beg. The Byzantine emperor sent to Nasr al-Dawla ibn Marwan, who then spoke to Tughril Beg about releasing him. Having heard his request, Tughril Beg sent the Byzantine to Ibn Marwan without any ransom, and sent an Alid with him. The emperor despatched to Tughril Beg more than had ever been sent in past ages, namely 1,000 brocade robes, 500 assorted robes, 500 head of horses and other animals. He sent also 200,000 dinars, 100 ingots of silver, 300 Shihri mules, 300 Egyptian asses, 1,000 white-wool goats with black eyes and horns. To Ibn Marwan he sent ten manns¹⁰⁰ of musk. The emperor also repaired the mosque that Maslama ibn Abd al-Malik had built in Constantinople, restored the minaret and hung lamps within, and in the mihrab he placed a bow and an arrow. He proclaimed that there was peace.

[29]

ACCOUNT OF THE ACCESSION OF SULTAN ALP ARSLAN

After the death of Sultan Tughril Beg, Amid al-Mulk al-Kunduri set up on the throne of the sultanate Sulayman, the son of Da'ud Chaghri Beg, whom his uncle Sultan Tughril Beg had recognised as heir to his power, and whose mother Tughril Beg had married. When he was named in the khutba as sultan, the emirs were at odds. Yaghi Siyan and Ardam went to Qazvin and pronounced the khutbah in the name of Adud al-Dawla Alp Arslan Muhammad ibn Da'ud Chaghri Beg, who was at that time lord of Khurasan and had with him his vizier, Nizam al-Mulk.¹⁰¹ The people inclined

towards him. When Amid al-Mulk al-Kunduri saw that the situation was turning against him, he ordered the khutbah in Rayy to be made for the Sultan Alp Arslan,¹⁰² and after him for his brother, Sulayman.¹⁰³

— [30] — ¹⁰⁴

ACCOUNT OF MISCELLANEOUS EVENTS

— ¹⁰⁵

This year Sa'id ibn Nasr al-Dawla ibn Marwan, the lord of Amid in Diyar Bakr, died,¹⁰⁶ and also Zuhayr ibn al-Husayn ibn Ali Abu Nasr al-Judhami,¹⁰⁷ the Shafi'i lawyer, who studied with Abu Hamid al-Isfara'ini and heard and transmitted much Hadith. His death occurred in Sarakhs.

[31]

The Year 456 [1063–64]

THE ARREST AND DEATH OF AMID AL-MULK

This year the Sultan Alp Arslan arrested the Vizier Amid al-Mulk Abu Nasr Mansur ibn Muhammad al-Kunduri, Tughril Beg's vizier.¹⁰⁸ This came about because Amid al-Mulk came to wait upon Nizam al-Mulk, Alp Arslan's vizier. He presented him with 500 dinars, made excuses for [his recent conduct] and departed. Most people present left with him. The sultan was warned of the danger this represented, so he arrested him and sent him to Marv al-Rudh.¹⁰⁹ He passed a year in prison, and then two mamlukes were sent to him, who came into his presence when he was in a fever, and said to him, 'Repent of all your sins.' He did so [asking God for forgiveness], went in to say farewell to his family, visited the local mosque and prayed two rak'as.¹¹⁰ The two mamlukes were going to garrot him, but he said, 'I am no thief!' He tore a strip from the edge of his sleeve and bound up his eyes. Then they struck off his head with a sword. His execution took place in Dhu'l-Hijja [23 November–21 December 1064]. He was wrapped in a brocade shirt, one of the caliph's garments, and a cloth in which the Prophet's Mantle that the caliphs wear was kept. His corpse was taken to Kundur and he was buried next to his father. On the day he was killed he was somewhat over 40 years old.

The reason for his association with Sultan Tughril Beg was that, when the latter came to Nishapur, he sought someone to be his secretary who was skilled in literary Arabic.¹¹¹ Amid al-Mulk was pointed out to him by al-Muwaffaq, the father of Abu [32] Sahl, and his fortune was made. He knew literary Arabic very well and was highly cultured. Some of his verses which gained wide distribution are those he wrote on a young Turkish page, who was standing just behind him cutting a reed with a knife. They are as follows:

I am quite lost in my love for him, while he is lost in his play.
If God were willing to do the best for one who loves Him,
The softness of his cheeks would be transferred to the hardness of his heart.
May God protect him! How his self-absorption absorbs me!

A further example of his poetry is:

If people fall short when measured against me,¹¹²
My death now has given them wider scope.
For I have gone, but the prejudiced gloater pursues me.
Yet all will sip from the cup of death.

Abu'l-Hasan al-Bakharzi,¹¹³ addressing Alp Arslan when al-Kunduri was killed, said:

Your uncle favoured him and exalted his position,
Gave him a comfortable niche near his throne.
Each of you two lords did right by his servant.
One gave him this world and you the next.

Amid al-Mulk was a eunuch. Tughril Beg castrated him, because he sent him to seek the hand of a woman he wished to marry, but Amid al-Mulk married her himself in disobedience to him. Tughril Beg arrested and castrated him, but kept him in his service. It is reported, however, that Amid al-Mulk's enemies spread the tale that he had married her, and he castrated himself to avoid the punishment [33] of the sultan. Ali ibn al-Hasan al-Bakharzi wrote:

They said, 'The sultan has forcibly obliterated
His emblem of manhood, he who was a prancing stud.'
I replied, 'Silence! Now he is more of a male,
Since deprived of his two "females."
The stallion scorns that part of him be called
"Female", and thus cut it off at the root.'

By 'female' (*al-untha*) he means one of the testicles (*al-unthayan*).

Amid al-Mulk was fiercely anti-Shafi'ite and frequently attacked al-Shafi'i (with whom God be pleased). As an example of his hostility he proposed to the sultan that the rejectionist Shiites¹¹⁴ be cursed from the pulpits of Khurasan. He was granted permission for this, and so he gave orders that they be anathematized, and added in the Asharites as well. Some religious leaders of Khurasan disdained to act in this way, such as the Imam Abu'l-Qasim al-Qushayri,¹¹⁵ the Imam Abu'l-Ma'ali al-Juwayni and others. They abandoned Khurasan. The Imam of the Two Sanctuaries [al-Juwayni], went to live in Mecca for four years, teaching and giving fatwas, until the end of Amid al-Mulk's period of power. That is why he was dubbed 'Imam of the Two Sanctuaries'. When Nizam al-Mulk's time in power came, he summoned back those who had emigrated and received them with respect and kindness. It is reported that Amid al-Mulk repented of his attacks on al-Shafi'i. If that is true, then he was righteous [at the last], but if not, then he was his own worst enemy!¹¹⁶

The amazing fact is that his penis, after his emasculation, was buried in Khwarizm, his blood was shed in Marv, his body was buried in Kundur, and his head, apart from the top of his skull, was buried in Nishapur. His skull top was taken to Kirman, because Nizam al-Mulk was there. Take this to heart, you who have understanding!¹¹⁷

When he was fetched for his execution, he said to the messenger, 'Tell Nizam al-Mulk, "It's bad that you have accustomed the Turks to [34] kill their viziers and

administrative heads. He who digs a pit will fall in it.” Amid al-Mulk left but one daughter.

ACCOUNT OF ALP ARSLAN'S CONQUEST OF KHATLAN, HERAT AND SAGHANIYAN

After the death of Tughril Beg and the accession of Alp Arslan, the emir of Khatlan rebelled against the latter in his castle and withheld the tribute. The sultan marched against him, but found the fortress to be strongly sited on a cliff. He besieged it and carried out attacks, but achieved no desired success.

One day Alp Arslan took part in the assault in person. He dismounted and climbed the cliff. Many followed him, then went on before him in the field of battle. They attacked and fought pertinaciously. The lord of the fortress was on the battlements, urging his men to fight, when he was struck by an arrow from the attackers and killed. Alp Arslan received the surrender of the castle and it became part of his domains.

His uncle, Fakhr al-Mulk Payghu ibn Mikha'il, who was in Herat, rebelled against him and had ambitions to take power for himself. With large forces Alp Arslan marched against him and put him under a very close siege. The fighting continued night and day. Finally he took the surrender of the city and his uncle came out to him. He spared his life, treated him with respect, and provided for him generously.

From there he went to Saghaniyan, whose emir, called Musa, had rebelled against him. On the approach of Alp Arslan, Musa went up into his castle on the top of a steep hill, accompanied by a large number of armed men. The sultan arrived and immediately commenced operations. Before the day was half done his troops had ascended the hill and taken the castle by storm. Musa was taken prisoner and his death was ordered. He offered large sums of money for his life, but the sultan said, "This is not the time for trading." Having gained control of all this area, he returned to Marv, and from there to Nishapur.

[35]

THE RETURN OF THE CALIPH'S DAUGHTER TO BAGHDAD AND THE RECOGNITION OF THE SULTANATE OF ALP ARSLAN IN BAGHDAD

This year the Sultan Alp Arslan commanded the princess, the daughter of the caliph, to return to Baghdad, and told her that he had only arrested Amid al-Mulk because of his action in moving her from Baghdad to Rayy without the agreement of the caliph. He ordered the Emir Aytegin al-Sulaymani to escort her to Baghdad and to remain there as prefect. He also sent Abu Sahl Muhammad ibn Hibat Allah, known as Ibn al-Muwaffaq, to travel with the party and to make representations about having the khutbah made in Alp Arslan's name. However, Abu Sahl died en route of smallpox. He was one of the leading Shafi'ites in Nishapur. During Ramadan he used to feed 400 students of law every night, and on the eve of the Feast he would present all of them with a set of clothes and some dinars.

When news of his death came, Alp Arslan sent the Amid Abu'l-Fath al-Muzaffar ibn al-Husayn, but he also died on the road. The sultan then obliged the Ra'is al-Iraqayn to go. They arrived at Baghdad in the middle of Rabi' II [approx. 6 April 1064].¹¹⁸ Amid al-Dawla, the son of the Vizier Fakhr al-Dawla Ibn Jahir, came out to meet them. The sultan proposed that he should be addressed [in correspondence] as

'the divinely-aided son',¹¹⁹ which was agreed. He was given the title Diya al-Din Adud al-Dawla.¹²⁰

On 7 Jumada II [27 May 1064]¹²¹ the caliph held a public session and the envoys spoke for Alp Arslan's investiture as sultan. The robes of office were handed over in the sight of all the people and the Syndic Tirad al-Zaynabi was despatched to the sultan from the Diwan to take his oath of allegiance. They caught up with him at Nakhchevan in Azerbaijan.¹²² He donned the robes and made his oath of allegiance to the caliph.

[36]

ACCOUNT OF THE BATTLE BETWEEN ALP ARSLAN AND QUTALMISH

Alp Arslan heard that Shihab al-Dawla Qutalmish, also one of the Saljuq family, who is the ancestor of the princes who are in our present day the lords of Konya, Kaysari, Aqsaray, and Malatya, had rebelled against him, gathered large forces and marched to Rayy to seize control. Alp Arslan equipped a great army and sent them by the desert route to Rayy, which they reached before Qutalmish.¹²³

Alp Arslan left Nishapur on 1 Muharram of this year [25 December 1063]. When he reached Damghan he sent to Qutalmish deploring his action and ordering him not to carry out his plan but to abandon it. He himself would observe the ties of kinship towards him. Qutalmish gave him the reply of one mistakenly confident in the forces he had gathered. He sacked the villages around Rayy and flooded the Valley of Salt,¹²⁴ which was a marshy area. It became impossible to cross it. Nizam al-Mulk said [to Alp Arslan], 'I have prepared an army for you out of Khurasan which will support you and not abandon you, and which, to protect you, will shoot arrows that do not miss. These are the ulema and the ascetics. By liberality towards them I have made them some of your greatest helpers.'

The sultan drew near to Qutalmish. Nizam al-Mulk armed himself and arranged the squadrons. Both armies formed their battle lines. Qutalmish was knowledgeable in astrology. He halted and made his observations, and saw that his star on that day was associated with evil influences. Taking this into consideration, he saw no [hope of] victory. His plan was to temporize. He placed the swamp between himself and Alp Arslan to prevent any encounter. However, Alp Arslan found a route through the water and waded through the flood. The army followed him, and he and they emerged safely. They were now in contact with [37] Qutalmish and battle was joined. Qutalmish's army did not stand firm against the sultan's, but fled immediately.¹²⁵ He set out, defeated, towards the castle of Kurdkuh, one of his fortresses and strong-points. Death or capture overwhelmed his army. The sultan would have killed the prisoners, but Nizam al-Mulk interceded for them, so he pardoned and freed them.

When the dust had settled and the army made camp, Qutalmish was found dead, lying stretched on the ground, although no-one knew how he had died. It is said that he died of terror, but God knows best.¹²⁶ The sultan wept for his death, and held a session to mourn his loss, which he felt keenly. Nizam al-Mulk consoled him. At the close of Muharram [23 January 1064] Alp Arslan entered the city of Rayy.¹²⁷

It is remarkable that this Qutalmish understood astrology and had mastered it, notwithstanding that he was a Turk. Besides this he knew other Turkish lore. His sons after him continued to seek this learning of the ancients and to attract its practitioners. This was a blot that stained their reputation for religion. This and other facts about

them will be learnt from their history which will be told in due course.

ACCOUNT OF ALP ARSLAN'S CONQUEST OF THE CITY OF ANI AND OTHERS IN CHRISTIAN LANDS

The sultan left Rayy at the beginning of Rabi' I [22 February 1064], and went to Azerbaijan. He came to Marand¹²⁸ with the aim of fighting and raiding the Byzantines. When he was at Marand a Turkoman emir, who frequently raided the Byzantines, Tughtegin by name, came to him, along with a great host of his clansmen who were familiar with jihad and knew those regions. He urged Alp Arslan to attack the Christian lands and guaranteed him passage by a direct route there. So he set out with him and the troops were conducted through the ravines and defiles [38] of that country, until Nakhchevan¹²⁹ was reached. The sultan ordered boats to be built to cross the river Araxes, and he was told that the inhabitants of Khoy and Salmas¹³⁰ in Azerbaijan had not paid their due tribute of obedience and that they defied [his authority] in their own territory. He sent them the Amid of Khurasan who summoned them to obedience and threatened them if they resisted, so they gave allegiance and became part of his people and his army. Princes and troops beyond number came to him there.

When he had finished assembling his troops and his boats, he moved to the land of the Georgians. He put his son Malikshah and Nizam al-Mulk, his vizier, in his place [in command] over the army. Malikshah and Nizam al-Mulk went to a castle in which was a large concentration of Byzantines. The garrison came down and harassed the army, killing a considerable number of them. Nizam al-Mulk and Malikshah camped and engaged the castle's defenders and carried out assaults. The commander of the castle was killed and the Muslims took it. Then they left to go to the castle of Surmari,¹³¹ a castle which contains flowing waters and gardens. This they attacked and captured, and removed its inhabitants. Close to it was another castle, which Malikshah took. His intention was to demolish it, but Nizam al-Mulk prevented him, saying, 'This is a frontier fort for the Muslims,' so he garrisoned it and supplied it with stores, money and weapons. These fortresses he entrusted to the emir of Nakhchevan.

Malikshah and Nizam al-Mulk went to the city of Miryam Nashin,¹³² where there were many monks and priests. Christian princes and their commoners seek the good will of this place's inhabitants. It was a well-fortified city, whose wall was of large, solid stones, bound with lead and iron. By it was a large river. Nizam al-Mulk prepared the boats and other things he needed to attack it, and then began the assault, keeping it up night and day. He arranged for the army to attack the city [39] in shifts. The infidels grew weary and were overcome with fatigue and exhaustion. The Muslims reached the wall, placed ladders against it and climbed to the top. The sharpest pickaxes were unable to mine the wall, so hard was its stone. When the inhabitants saw the Muslims on the wall, that weakened their powers of resistance and they despaired. Malikshah and Nizam al-Mulk made their entry into the town and burnt and destroyed the churches. They killed many of the populace, although many converted to escape death.

Alp Arslan summoned his son and Nizam al-Mulk to join him, and rejoiced in the victories that God had given him through his son's efforts. On the way Malikshah took several castles and forts, and took innumerable Christians captive. They went to Subidh Shahr, and fierce battles took place between its inhabitants and the Muslims, in

which many Muslims met a martyr's death. Then God Almighty opened the way to its fall and Alp Arslan took possession of it.

From there he went to the city of Axalk'alak'i,¹³³ a strong place with a high wall and beetling buildings. To the east and the west it stands on a high cliff, on which are several forts, and on the other two sides there is a large unfordable river. When the Muslims saw it, they realised their inability to take it by force. Its ruler was a Georgian, as was the case with the cities whose conquest we have mentioned. The sultan constructed a broad bridge over the river and there was fierce fighting. The situation was critical. Two men left the city, asking for aid and seeking terms. They requested the sultan to send a detachment of the army with them. He sent a fairly large group. When they had passed the outer works the Georgians surrounded and attacked them, killing many. The Muslims were unable to escape because of the narrowness of the passage.

[40] The Georgians made a sally from the town and attacked the army. The battle raged fiercely. At that time the sultan was at prayer. He heard the shouting, but did not leave until he had finished his devotions, then he mounted, advanced towards the unbelievers and engaged them. The Muslims overwhelmed [the enemy] who turned and fled. They entered the town with the Muslims amongst them. The sultan entered too and gained the town. Some of the inhabitants held out in one of the city towers. The Muslims attacked them, and then the sultan ordered combustible material to be heaped around the tower and set on fire. This was done, and the tower with those inside was burnt. The sultan returned to his tents, while the Muslims took from the city uncountable and indescribable amounts of booty.

When night fell a strong wind blew up. There were still considerable remnants of the fire which had burnt down the tower. The wind spread it, so that the whole city caught fire. This was in Rajab of the year 456 [19 June–18 July 1064]. The sultan also gained control of a strong fortress alongside this city and took what it contained.¹³⁴ From there he marched to the region of Kars and the city of Ani. Near it were two districts called Sayl Wardeh and Nura.¹³⁵ Their inhabitants came forth, announcing their conversion to Islam, and they demolished the churches and built mosques.

He proceeded thence to Ani.¹³⁶ When he arrived he found it a well-fortified city, very defensible, offering no chance of an assault. Three sides faced the river Araxes, and the fourth side was a deep, fast-flowing river, which would roll and carry away any large rocks that were thrown into it. The approach to the city was across a moat, overlooked by a wall of solid rock. It was a large, flourishing and populous city with more than 500 churches. The sultan put it under a close siege, although the Muslims despaired of taking it because they saw how strong it was. The sultan constructed a wooden tower, which he filled with soldiers and archers, and installed a mangonel on it. These men swept the Byzantines from the city wall, [41] and the Muslims moved forward to mine it. Then by the grace of God something happened that they had not counted on. For no reason a large section of the wall collapsed. They entered the city and killed more of the inhabitants than one could count, so that many of the Muslims were unable to enter the city because there were so many corpses. They took captive nearly as many as they killed.

The happy news of these conquests travelled around the lands and the Muslims rejoiced. The report of the successes was read out at Baghdad in the Caliphal Palace, and the caliph issued a rescript praising and blessing Alp Arslan. The sultan put an emir in charge there with a large army and then withdrew, having written to the

Georgian ruler suggesting a peace. This was accepted and peace was made in return for the payment of an annual tribute.¹³⁷

When the sultan set out on his return journey he made for Isfahan and from there went to Kirman. His brother, Qavurt Beg, son of Chaghri Beg, received him.¹³⁸ From there he moved to Marv, and gave his son Malikshah in marriage to the daughter of the Khaqan, the ruler of Transoxania, who was brought to him in the bridal procession at this time. He also married his son Arslanshah to the daughter of the ruler of Ghazna, and thus the two houses, the house of Saljuq and the house of Mahmud, were united and allied.¹³⁹

ACCOUNT OF MISCELLANEOUS EVENTS

In Rabi'I [22 February–22 March 1064] of this year there appeared in Iraq, Khuzistan and many lands a group of Kurds, who had gone out to hunt and seen black tents in the desert [42], from which they heard the beating of breasts and much howling, and a voice saying, 'Sayyiduk, the king of the Jinn, has died. Any land whose people do not beat their breasts for him and gather to mourn, will be utterly overthrown and its inhabitants destroyed.' In the lands mentioned many women visited the cemeteries, beating their breasts, wailing and letting their hair loose. Some men of the lower classes did the same. This was monstrous folly.

In our own day in Mosul and the neighbouring lands of Iraq among others, something similar occurred. In the year 600 [1203–04] the people were afflicted with severe pains in the throat. Many died of this. It appeared that a female jinn, called Umm Unqud, had lost her son, Unqud. Anyone who failed to mourn him would be afflicted with this malady. Many did so; they would say, 'O Umm Unqud, pardon us. Unqud has died, but we did not know.' Women were beating their breasts, and common fellows did likewise.

This year Abu'l-Ghana'im al-Mu'ammār ibn Muhammad ibn Ubayd Allah al-Alawi took office as syndic of the Alids in Baghdad and emir of the [Pilgrimage] festival. He was given the title of 'the Pure, the Virtuous'. Al-Murtada Abu'l-Fath Usama had resigned from the post. He married into the Banu Khafaja and took to the Bedouin life in the desert with them. Usama died at the shrine of the Commander of the Faithful Ali (on him be peace)¹⁴⁰ in Rajab of the year 472 [January 1080].

In Jumada II [21 May–18 June 1064] there died Abu'l-Qasim Abd al-Wahid ibn Ali ibn Burhan al-Asadi, the grammarian and theologian. He followed an independent line in law and was knowledgeable in genealogy. [43] He used to walk in the markets with his head uncovered, and would never accept any gift from anyone. He died in Jumada II, having passed his 80th year. His inclination was towards the doctrine of the Murjiites of the Mu'tazila, and he believed that infidels would not be in everlasting Hellfire.¹⁴¹

This year a large shooting star fell and gave a great light, greater than the light of the moon. A loud noise was heard from it and then it disappeared.

The Year 457 [1064–65]

ALP ARSLAN'S ACQUISITION OF JAND AND SAYRAN

During this year Alp Arslan crossed the Oxus and marched to Jand and Sayran, which are near Bukhara.¹⁴³ At Jand was the tomb of his ancestor, Saljuq. When he had crossed the river, the ruler of Jand met him and offered allegiance, presenting him with magnificent gifts. Alp Arslan in no way changed his position and confirmed him in his possessions. He then left him, after having shown him kindness and having honoured him. He came to Gurganj in Khwarizm and from there proceeded to Marv.

ACCOUNT OF MISCELLANEOUS EVENTS

The building of the Nizamiyya Madrasa in Baghdad was commenced during this year.¹⁴⁴

This year a large shooting star fell. It shone with great brightness, more than the brightness of the moon. A terrifying noise was heard from it.¹⁴⁵

Muhammad ibn Ahmad Abu'l-Husayn ibn al-Abnusi died this year. He related [Hadith] from al-Daraqutni and others.¹⁴⁶

[50]

The Year 458 [1065–66]

ALP ARSLAN NAMES HIS SON MALIKSHAH AS SUCCESSOR TO THE SULTANATE

Alp Arslan this year left Marv to go to Raykan¹⁴⁷ and camped outside with several emirs of his state. He made them give pledges and undertakings to his son Malikshah that he should be sultan after him. He placed him on a mount and walked before him, carrying the Saddle Cloth.¹⁴⁸ The sultan bestowed robes on all the emirs and commanded that the khutbah be pronounced in Malikshah's name in all the lands over which he ruled. This was done, and then he made assignments of land. He assigned Mazandaran to the Emir Inanj Yabghu, Balkh to his brother Sulayman ibn Da'ud Chaghri Beg, Khwarizm to his brother Arslan Arghun, Marv to his other son Arslanshah, Saghaniyan¹⁴⁹ and Tukharistan¹⁵⁰ to his brother Ilyas, the province of Baghshur¹⁵¹ and its regions to Mas'ud ibn Irtash, who was a relative of the sultan, and the province of Asfazar¹⁵² to Mawdud ibn Irtash.¹⁵³

— [51] — ¹⁵⁴

ACCOUNT OF SHARAF AL-DAWLA'S ACQUISITION OF ANBAR, HIT AND OTHER PLACES

This year Sharaf al-Dawla Muslim ibn Quraysh ibn Badran, the lord of Mosul, went to Sultan Alp Arslan, who assigned him Anbar, Hit, Harba, Sinn, and Bawazij as his fief. He came to Baghdad and the Vizier Fakhr al-Dawla Ibn Jahir came out to receive him with full ceremony. Sharaf al-Dawla lodged in the Tahiri Harem and was given robes of honour by the caliph.¹⁵⁵

ACCOUNT OF MISCELLANEOUS EVENTS

In the first ten days of Jumada I [April 1066] a large comet appeared in the direction of the east with a long tail about three cubits broad [as it appeared to the eye], stretching to the middle of the sky. [52] It remained until the 27th of the month [26 April]¹⁵⁶ and then vanished. At the end of the month at sunset another comet appeared in a circle of light like the moon. The people were frightened and full of anxiety. At nightfall it had tails stretching eastwards. It remained for ten days and then faded away.

In Jumada I [May 1066] there was a violent earthquake in Khurasan and the Uplands. The tremors continued for days. Mountains were sundered by it and many people perished. Several villages were swallowed up. The people went out into the desert and remained there.¹⁵⁷

In Jumada I [April 1066] there was a fire in [the district of] Muḥalla Canal, which was destroyed in the conflagration from the Palm Branch Gate as far as the New Market on both sides.¹⁵⁸

In the Azaj Gate district this year a slave girl bore a child with two heads, two necks and two faces and four arms on a single body.¹⁵⁹

— 160

In the month of Ramadan [August 1066] there died Abu Ya'la Muhammad ibn al-Husayn ibn al-Farra al-Hanbali, who was born in the year 380 [990–91]. Through him the law school of Ahmad [Ibn Hanbal] (may God be pleased with him) gained wide dissemination. He served as *cadi* of the Harem at Baghdad in the Caliphal Palace. He was the author of *The Book of Attributes*, in which he advanced some amazing statements. Everything in its chapters gives evidence of unadulterated anthropomorphism, and God is indeed far above all that. Ibn Tamimi the Hanbalite used to say, 'Abu Yala al-Farra has covered the Hanbalites in shit that no water can clean off.'¹⁶¹

[53]

The Year 459 [1066–67]

ACCOUNT OF THE REBELLION OF THE RULER OF KIRMAN AGAINST ALP ARSLAN AND HIS RETURN TO OBEDIENCE

The ruler of Kirman, namely Qara Arslan, rebelled this year against Sultan Alp Arslan. The reason for this was that he had a foolish vizier who was tempted to seek to be independent of the sultan, [and who thought] that his master, once in rebellion, would need to hold fast to him, so he encouraged his master to break with the sultan. He agreed and cast off his allegiance, dropping the *khutbah* in Alp Arslan's name.

Alp Arslan heard the news and marched to Kirman.¹⁶² As he drew near, his advance guard fell in with Qara Arslan's, and after a battle Qara Arslan's advance guard was routed. When he and his army heard of the defeat of their advance guard, they were fearful and perplexed. They fled, every man thinking only of himself. Qara Arslan entered Jiruft and prepared to hold out there. He sent to Sultan Alp Arslan with a show of obedience and a request for forgiveness of his error. He was pardoned and came before the sultan, who received him graciously. He wept and reduced those who were present to tears also. The sultan restored him to his kingdom and changed nothing in his position. He said to the sultan, 'I have daughters for whose provision I

look to you. Their affairs are in your hands.’ The sultan accepted this and gave each one of them 100,000 dinars, apart from garments and fiefs.

[54] From there he went to Fars, and then came to Istakhr, where he took the citadel and removed its governor. The latter brought him large gifts of great value, including a turquoise bowl containing two manns of musk, with an inscription ‘Jamshid the King’. All the fortresses of Fars submitted to him. [Only] a castle called Bahanzad¹⁶³ held out. Nizam al-Mulk marched against it and encircled the hill on which it stood. To everyone who shot an arrow and made a hit he gave a handful of dinars, and to everyone who shot a stone projectile a precious robe. Sixteen days after its investment the castle was reduced, and after it had fallen the sultan came. Nizam al-Mulk’s standing with the sultan was high, but he exalted him even higher and added to his authority.

ACCOUNT OF MISCELLANEOUS EVENTS

In Muharram [22 November–21 December 1066] al-Aghurr Abu Sa’d, the tax farmer of Basra, died at the sultan’s court in Rayy. Basra and Wasit were then contracted to Hazarasp for 300,000 dinars.

In Safar [January 1067] Sharaf al-Dawla Abu Sa’d the Comptroller came to Baghdad, and at the shrine of Abu Hanifa (may God be pleased with him) built a madrasa for the latter’s followers.¹⁶⁴ The Sharif Abu Ja’far ibn al-Bayadi wrote on the dome which Abu Sa’d erected:

Have you not seen that learning was dispersed,
But this man hidden in the grave brought it together?
Likewise this land was dead,
But the liberality of the Amid Abu Sa’d resurrected it.

[55] Arslan Khatun, the sister of Sultan Alp Arslan and wife of the caliph, arrived in Baghdad during Jumada I [March 1067].¹⁶⁵ She was received by Fakhr al-Dawla Ibn Jahir, the vizier, at several leagues distance.

This year during Dhu’l-Qa’da [13 September–12 October 1067] the mausoleum of Ma’ruf al-Karkhi (may God’s mercy be upon him) burnt down. The cause of the fire was that the intendant was ill and cooked himself some barley broth. The fire caught some timber and reed mats¹⁶⁶ that were there and set them alight, and the blaze spread. The caliph ordered Abu Sa’d al-Sufi, the Chief Shaykh, to repair the mausoleum.¹⁶⁷

In the same month the construction of the Nizamiyya Madrasa was completed. The Shaykh Abu Ishaq al-Shirazi was established as professor there. The company gathered to hear his inaugural lecture and awaited his arrival, but he was late in coming. He was sent for, but was nowhere to be found. The reason for his lateness was that he met a youth, who said to him, ‘How can you teach within ill-gotten property?’ So he changed his mind about being professor there. When the day was well advanced and all despaired of his coming, the Shaykh Abu Mansur ibn Yusuf pointed to Abu Nasr ibn al-Sabbagh, the author of *The Comprehensive*,¹⁶⁸ and said, ‘This company cannot break up without the installation of a professor. The only person in Baghdad not present is the vizier.’ So Abu Nasr took his seat to give the lecture. Later on the Shaykh Abu Ishaq appeared in public again. When Nizam al-Mulk heard of what had happened, all hell was let loose on the Amid Abu Sa’d, and Nizam al-Mulk continued

to work persuasively on the Shaykh Abu Ishaq until he took the post of professor in the madrasa. Ibn al-Sabbagh's period as professor lasted twenty days.¹⁶⁹

— [56] — 170

- 1 The mountainous area (ancient Media), known as al-Jibāl (lit. 'the Mountains') and also as 'Irāq 'Ajamī, in western Iran, bounded by the Caspian provinces to the north and Khuzistān to the south.
- 2 A loose robe with wide, long sleeves (see Dozy, *Supplement*, ii, 248).
- 3 Ibrāhīm came to Baghdad at the end of Muḥarram/29 March 1058, or in Ṣafar, April (*Mir'āt*, 27).
- 4 More troops had been sent to Anbār and Mosul at the report of Basāsīrī's and Quraysh's crossing of the Euphrates (*Mir'āt*, 28). The latter arrived at Tell A'far on 1 Rabi' II/28 May 1058 and quickly moved on to Mosul. Ibrāhīm Yīnāl set out for Mosul during Jumādā I/26 June–25 July, while Ṭuḡhril was detained by the Caliph. Eventually Ṭuḡhril himself left Baghdad on Friday 'four days left' of Rajab/Friday 18 September (*Mir'āt*, 29–30).
- 5 The beginning of the Persian New Year at the vernal equinox.
- 6 According to *Mir'āt* 31, Basāsīrī and Quraysh fled Mosul on the approach of Ṭuḡhril and it was Ṭuḡhril who razed the citadel.
- 7 Cf. *Mir'āt*, 31:

It is reported that he [Ibrahim] was corresponding secretly with Basasiri, who suggested that he should rebel against his brother. He fed his ambition for independent rule, offering him his help. The Ra'is al-Ru'asa seized a letter to Ibrahim Yinal from the Egyptian [Caliph] and Basasiri to that effect. The vizier took the letters from the spy but released him without any harm to win the heart of Ibrahim. This redounded disastrously with evil results, for the spy went immediately to Ibrahim Yinal, met with him that night and told him [what had happened]. He was very worried and with a large detachment of troops he left during the night for Hamadhan. The Sultan did not know of this because he was far away, but when he did learn of it he hastened after him fearing that he would arrive first at Hamadhan, where the Turkoman encampments were which he might take control of and that he might remove from Hamadhan the supplies, money and weapons that were there.

- 8 They arrived there Monday 4 Shawwāl 450/23 November 1058 (*Mir'āt*, 31).
- 9 On 'the eve of Thursday' 21 Shawwāl/10 December (*Mir'āt* 31).
- 10 Cf. *Mir'āt*, 32–3:

His [Tughril Beg's] letters came to Amid al-Mulk and the Khatun telling them to hasten to him, along with the army they had with them, to strengthen his forces. The Khatun had every intention of leaving, but the Caliph made difficulties, fearing the departure of the troops and the denuding of the city. Amid al-Mulk said to her, 'Who will convey us to Mosul, while it is surrounded by armies. If Ibrahim captures us, that will weaken your position and the Sultan's.' The Ra'is al-Ru'asa talked her out of her plan, and covertly Amid al-Mulk began to prepare for Anushirwan, her son by the Khwarizm Shah, to take power. The army demanded money from him and he spent lavishly a portion of his funds and those of the Khatun and Anushirwan. The Caliph came to their aid with food supplies and also gave hand-outs to the people. Amid al-Mulk informed the Turkish leaders of his plan ... but they did not think Anushirwan suitable ...

All the Turkomans and the Turks in Baghdad followed [their commanders] and none of them approved of giving power to Anushirwan. Amid al-Mulk had spoken to the Caliph about openly declaring Anushirwan as Sultan, and the Caliph had said,

'This is something to be kept secret. There have been reports of Rukn al-Din [Tughril's] death, and if we take this step, it will confirm the rumours and our enemy will be the bolder. The prudent course is to manage the army so that the city is not left without troops.'

- 11 Arabic: *al-Atānīn*, plural of *attūn*. The Ra'īs al-Ru'asā because of his fear of Basāsiri sent to Abū'l-A'azz Dubays urging him to come to Baghdad. He duly came on Monday 2 Dhū'l-Qa'da/Monday 21 December 1058 with 100 horsemen, and camped in al-Najma opposite the Caliphal Palace (*Mir'āt*, 33).
- 12 Cf. *Mir'āt*, 34–5:

Ra'īs al-Ru'asa and the Caliph agreed on the plan to have Ibn Mazyad cross to the east bank because they suspected he was plotting with Basasiri. After communication between them he crossed over on Thursday 6 Dhu'l-Qa'da [Thursday 24 December]. There were constant reports that Basasiri and Quraysh were descending on Baghdad and that they had come to Hit, taking advantage of the moment. Only his mamlukes were left with Amid al-Mulk, who on the Thursday moved down to Dayr al-Aql, making for Khuzistan. The Caliph and his vizier despaired, and the populace panicked, especially the caliphal courtiers and the eunuchs. The Caliph announced, 'Anyone who wishes to depart, let him depart. I am leaving the city.' Everyone moved their property and their families out to the bank of the Tigris. There was screaming from the women and children. The courtiers and the easterners loaded their belongings on to boats. ... When Dubays was sure that Basasiri was coming, he said to the Ra'īs al-Ru'asa, 'Who is there left of these easterners to put up a defence? The best plan in my view is for you and me to leave the city. You two and those close to you should travel down the Tigris to the lower lands, where you will be safe from your enemy. Hazarasp will join with me to be at your service and there will gather around you sufficient forces.' He agreed with this plan and spoke to the Caliph about it many times. The Caliph accepted it but then it proved difficult for him to leave his palace and his possessions. What he heard from his mother strengthened his heart and his determination [Reading '*azmahu* in place of the edition's '*arafahu*' to remain. The Ra'īs al-Ru'asa strove to persuade him to leave, but he refused. Dubays said, 'I have plainly stated my plan. I shall proceed to Diyala. If you accept [my opinion], I shall be at your service on your journey down, but if otherwise, then God protect you and defend you.' He departed for Diyala, where he remained expecting the Caliph to leave, but the Caliph did not. Some of the courtiers had left with [Dubays]. The Oghuz, however, feared his treachery and hesitated. The Caliph remained unwillingly and under compulsion, not intentionally and by his own will. He gathered to him those who remained and ordered the easterners to disembark from the boats they had taken over. The Amid of Iraq, Abu Nasr Ahmad al-Mustawfi, left to travel down river but the Caliph in person went to him and brought him back. With the Caliph there were assembled about 100 horsmen and 1,000 foot. He ordered the inhabitants of the west bank to cross to the east.

- 13 The Zāhir Gardens were on the eastern bank of the Tigris at the outflow of the Mūsā Canal. According to *Mir'āt*, 37, Basāsiri's forces crossed the river on Monday 16 Dhū'l-Qa'da/Monday 4 January 1059. The khutbah in Ruṣāfa was, of course, after this and therefore was probably on Friday 8 January.
- 14 Cf. *Mir'āt*, 38:

On Sunday 29 Dhu'l-Qa'da [Sunday 17 January] Basasiri attacked the Palace from the direction of the Nubian's Gate. The mob knew that the Azaj Gate and the Hippodrome were unmanned. They demolished a wall and set fire to some places. Basasiri heard of this and rode there to find them engaged in plundering the Azaj

Gate. When his men saw the plundering in progress, they too joined in, and Basasiri was left with a small force. The troops of the Amid of Iraq charged him and killed one of his mamlukes. He retired, disgusted at what had happened. He proclaimed that any of his men who looted would be killed. The fighting was renewed early the next day. The Amid of Iraq was posted at the Abraz Gate, confident because of his success. Had the Ra'is al-Ru'asa accepted his counsel, the business could have been spun out, but he inclined to his own plan. He came to the Hippodrome Gate and the Cadi Abu'l-Fadl al-Hamadhani encouraged him, saying, Open the gate, I'll go out to meet this dog.'

- 15 Lit. 'man of the *ṭaylasān*', typical non-military dress.
- 16 Situated in West Baghdad, north of the Round City of al-Manṣūr, it was originally the palace of the Ṭahirid family (*floruit* ninth century A.D.), and later served as a place of confinement for members of the Abbasid family and other notables (see Le Strange, *Baghdad*, 119–21).
- 17 Koran, iii, 26.
- 18 The Hospice (*rihāf*) is usually said to have been built by the person who had the title of Chief Shaykh, that is Abū Sa'd al-Šūfī, see below p. 230, *sub anno* 479.
On Tuesday 28 Muḥarram 451/16 March 1059 Quraysh took the 'Amīd Abū Naṣr in chains to Takrīt, unwilling to give him into Basāsiri's hands and hoping he would order the Takrīt defenders to surrender. When that hope failed, Quraysh did hand him over to one of Basāsiri's men and he was drowned. (*Mir'āt*, 46–7).
- 19 In Arabic: *dawātī*.
- 20 As ruler of the Kurdicised Rawwādid dynasty in northwestern Iran. This Mamlān was deposed by Alp Arslān in 463/1071 (see *El*, 2nd ed., viii, 469–70).
- 21 Here Jazīra refers to a toponym in lower Iraq, held by the local Mazyadid dynasty. Cf. *Kāmil*, ix, 306: Jazīrat Banī Asad.
- 22 I.e. 'Abd al-Wahid ibn al-Ḥusayn ... ibn Shīṭā, teacher of al-Khaṭīb al-Baghdādī (see Makdisi, *Ibn 'Aqīl*, 390).
- 23 See Makdisi, *Ibn 'Aqīl*, 202–4.
- 24 See Bosworth, *Later Ghaznavids*, 48–9.
- 25 According to other sources he died at Balkh in 450/1058–59, see *Mir'āt*, 44; *Muntaẓam*, viii, 198; Bundārī, 28. According to al-Ḥusaynī, *Akhhār*, 22, when Ṭughril Beg eventually died, he was buried in his brother's tomb at Marv.
- 26 See below p. 145.
- 27 The text is in error here. According to *Mir'dt*, 74, it was the Vizier Sābūr who endowed the library in 383/993. If one follows the editor's reading of the *Mir'āt* text, Muḥammad ibn Hilāl al-Šābī (quoted in a first person statement) was himself responsible for the endowment of a replacement library, containing 1000 books, in 452/1060–61. On the basis of the Paris Ms one might query the first person verbs. However, the author of the *Muntaẓam*, viii, 216, had no doubt about Muḥammad ibn Hilāl's role.
- 28 The Banū Muqla were an important family of administrators, some of whom were noted calligraphers. 'Alī b. Muḥammad b. Muqla held the office of vizier three times for three separate caliphs between 316/928 and 324/936. See D. Sourdel, *Le Vizirat 'abbāsīde*, Damascus, 1960, ii, 553–62 (a summary of 'Alī's career).
- 29 On Thursday 17 Šafar/23 March 1060 (*Mir'āt*, 71).
- 30 The meeting was on Monday 21 Šafar/27 March (*Mir'āt*, 71–2). The *Muntaẓam*, which preserves more details (viii, 214, text needing some emendation), puts the banquet on Tuesday 29 Šafar/4 April.
- 31 *Mir'āt*, 72: the sultan departed on 2 Rabī' I (without mention of the day). *Muntaẓam*, viii, 215: the sultan's feast was on Thursday 2 Rabī' I/6 April, and his departure on Sunday 5 Rabī' I/9 April.
- 32 Abū'l-Fath al-Muẓaffar is described in *Mir'āt*, 72, as 'amīd Baghdād. If one takes *Mir'āt*, 75, and *Muntaẓam*, viii, 216, together, it seems that he guaranteed 100,000 dinars for the first

year and 300,000 for the next two.

- 33 Both *Mir'āt* 69, and *Muntaẓam*, viii, 211, call this man Abū'l-Ḥasan Muḥammad b. Aḥmad b. al-Muhtadī.
- 34 In one Ms.: Bahā' al-Dīn.
- 35 Two *tarjamas* omitted: i) 'Alī ibn Maḥmūd b. Ibrāhīm al-Zawzanī, after whom the Ribāṭ al-Zawzanī opposite the Mosque of Maṣṣūr was named, ii) Muḥammad b. 'Alī ibn al-Fath b. Muḥammad b. 'Alī Abū Ṭālib al-'Ushārī (d. Jumādā I/June–14 July 1059).
- 36 *Mir'āt*, 72: on Tuesday 9 Jumādā II/11 July, and he was four years old at the time.
- 37 In Arabic Bāb al-Gharaba, situated on the north side of the Palace area, towards the Tigris bank (see Le Strange, *Baghdad*, 265–6).
- 38 Cf. *Mir'āt*, 72, ll. 13–17:

He took him into the palace of the caliph, who had prepared money and robes of honour for Ibn al-Muhallabān. The latter declined to take them and said, 'I only wish to hand over the prince from my hands into the hands of the Commander of the Faithful.' He was granted leave to enter, which he did, kissed the ground and the caliph's hand, and handed over the prince to him. al-Qa'im expressed his gratitude to him, praised him and raised his rank.

- 39 What follows is given as the first person account of Ibn al-Muhallabān in *Mir'āt*, 72–74.
- 40 The text has Qirwāsh by error.
- 41 This is perhaps explained by *Mir'āt*, 73, ll. 6–8:

It happened that Basasiri came out of the town to say farewell to Quraysh ibn Badran, and their covered litter was just next to him, but God preserved them and they went on their way in safety.

However, see op. cit. l. 21: 'I charged one of my men to look after them, but did not tell him about them.'

- 42 The prince, his grandmother and aunt, were sleeping in different mosques with beggars (*Mir'āt*, 73, ll. 8–10, read: *al-mukaddīn*). *Mir'āt*, 73, ll. 18–20, explains why they wished to leave Baghdad:

They said, 'We cannot remain in this city now that the [Saljuq] army has come. We fear them as much as we fear Basasiri, for this boy's sake. The Lady Arslan [the daughter of Chaghri Beg] is, like the boy's grandmother, wife [to the caliph] and *she* is hostile to his welfare.

- 43 This dramatic detail is in neither *Mir'āt* nor *Muntaẓam*.
- 44 Omitting accounts of 1) the Mirdasid conquest of Aleppo, 2) the defeat of Nāṣir al-Dawla b. Ḥamdān.
- 45 al-Ḥasan b. Abī'l-Faḍl, died in Rajab/August 1060 (*Muntaẓam*, viii, 217).
- 46 Thus Bundārī, 19, but *Mir'āt*, 75, giving her name as Altunjān, states that she died in Jurjān of dropsy.
- 47 Omitted: i) appearance of a comet, ii) the Mirdasid capture of Raḥba in Ṣafar/7 March–4 April 1060.
- 48 According to *Muntaẓam*, viii, 217, she died on the eve of Saturday 11 Rajab/12 August 1060. See also below p. 186, *sub anno* 467/1074–75.
- 49 Three *tarjamas* omitted: i) Muḥammad b. al-Ḥasan b. Muḥammad b. al-Ḥasan Abū 'Alī al-Jazarī al-Nahrawānī, ii) Bāy Abū Maṣṣūr al-Jilī, a lawyer, iii) Muḥammad b. 'Ubayd b. Aḥmad b. Muḥammad Abū 'Amr b. Abī'l-Faḍl, a Māliki lawyer.

The *Kāmil* neglects to mention under year 452 that in Sha'bān/September 1060 Ṭughril Beg abandoned the siege of Tabriz, whither he had gone after leaving Baghdad, see *Mir'āt*, 74, ll. 14 ff.

- 50 The text has 'Hadīth'. Hadītha is a town on the Euphrates, where the caliph had taken refuge during the Basāsīrī troubles (see p. 123 above).
- 51 It is elsewhere made clear that al-Kundurī wanted this post, presumably to put a deputy of his own in it. The caliph consulted Abū Manṣūr, who was not on good terms with Abū Ṭurāb, and hoped to present Kundurī with a *fait accompli* (see *Mir'āt*, 248–9).
- 52 In *Mir'āt* 'from Shirāz'.
- 53 *Mir'āt*, 248, says: 'in charge of the store-houses of ...'
- 54 Omitted: the death of al-Mu'izz Ibn Badīs in Tunisia and the accession of his son, Tamīm.
- 55 There is a similar notice in *Muntaẓam*, vii, 222–3, again with no precise date of death.
- 56 Towards the end of 454/1062 when Ṭughril Beg was returning to Baghdad for his marriage, he travelled via Mayyafarīqin to settle the affairs of the Marwanids. He also tried to demand more tribute from various places, including Khoy, which he attacked and where for a while he set up a new *ra'is* to govern (see *Mir'āt*, 95–6).
- 57 The date in *Muntaẓam*, viii, 222, l. 6: Thursday 4 left of Rajab/Thursday = 16 August 1061.
- 57 I.e. *al-Kāmil DhūH-Sharafayn*.
- 59 I.e. *al-Murtaqā*. The text, which says that this was the year of his death, is suspect here. *Muntaẓam*, viii, 222, only mentions his appointment to the office.
- 60 In *Muntaẓam*, viii, 221, l. 13: Wednesday 2 left of Jumādā I/Wednesday = 20 June 1061.
- 61 Omitted: two *tarjamas*: i) Shukr al-'Alawī al-Ḥasanī, emir of Mecca and a poet, ii) Abū'l-Qāsim 'Alī b. Muḥammad b. Yahyā al-Shamshāṭī, a scientific scholar and founder of a *ribāṭ* near the Mosque of Damascus.
- 62 In *Mir'āt*, 76: Abū Yahyā Sa'd ibn Sa'id; in *Muntaẓam*, viii, 218: Abū Sa'd ibn Sa'id.
- 63 Full name in *Mir'āt*, 76: Abū Muḥammad Rizq Allāh ibn 'Abd al-Wahhāb al-Tamīmī.
- 64 The conditions were the hand-over of Wasit and all the lands and dues that the sultan's late wife had held, a bride-price of 300,000 dinars and an undertaking that the sultan would reside permanently in Baghdad, all of which the caliph hoped would prompt a withdrawal of the proposal (see *Mir'āt*, 76; *Muntaẓam*, viii, 218).
- 65 The Vizier al-Kundurī, who had anticipated acceptance of the marriage proposal, tried to get the written agreement of al-Tamīmī, but the latter refused to go beyond his written instructions (see *Mir'āt*, 78–9; correct to read *tadhkira*, 76, ll. 21–2).
- 66 Text: *bi rasm al-ḥaml*. *Mir'āt* is explicit: 'as part of the bride-price of the caliph's daughter.'
- 67 The *Mir'āt* says that they came to Baghdad in Rabī' I 453 (77, ll. 19–20) and later mentions an unspecified Thursday (79, l. 22). According to *Muntaẓam*, viii, 220, Kundurī and the Lady Arslān came to the Palace on Thursday 8 left of Jumādā I 453/Thursday = 14 June 1061.
- 68 This blunt refusal came on or just after Monday 27 Jumādā I 453/Monday = 18 June 1061 (*Mir'āt*, 80, ll. 6 ff.).
- 69 After this the caliph was persuaded to agree to the drawing up of the marriage contract, but he stipulated that there should be a delay of four years. Hanafl and Shāfi'i opinion declared this condition invalid, so the caliph withdrew his agreement (*Mir'āt*, 80, ll. 17 ff.).
- 70 The sultan ordered Kundurī not to bring pressure on the caliph, although later Kundurī had this countermanded (*Mir'āt*, 81, ll. 2 ff.).
- 71 *Mir'āt*, 81, l. 11, mentions only the month (Jumādā II), but *Muntaẓam*, viii, 220, ll. 16 ff., gives the full date: eve of Friday 8 Jumādā II 453/Friday = 29 June 1061.
- 72 Before making this remark, the caliph lauded the superiority of the Abbasid House and the religious duty of obedience to them (see *Mir'āt*, 81, ll. 14–6).
- 73 *Mir'āt*, 81, l. 17, and *Muntaẓam*, viii, 221, l. 10, add the day 'Tuesday'. If that is correct, the date would be 17 July.
- 74 He fled from the siege of Kurdkūh on Friday 12 Sha'bān 453/Friday = 31 August 1061. Kundurī maintained that Khumartegin's letters to Abū Ṭurāb al-Athīrī had encouraged the caliph's resistance (*Mir'āt*, 85, ll. 14 ff.).
- 75 In particular, alleging that the caliph had alerted Khumartegin to his danger (*Mir'āt*, 85–6).
- 76 He was recognized by a disgruntled former servant, who killed his retainers and bound

- him while asleep (*Mir'āt*, 86, ll. 11 ff).
- 77 The sultan wrote to al-Kundurī with other veiled threats against the caliph during Rajab 453/22 July–20 August 1061 (*Mir'āt*, 82, ll. 13 ff.).
- 78 On the instructions of the sultan the Ra'īs al-'Iraḡayn put pressure on the caliphal court, raided the palace and seized those who had taken refuge there, and interfered in the caliphal *iqṭā'* lands (see *Mir'āt*, 77, 82–3, 86). Abū Aḥmad b. 'Abd al-Wāḥid b. al-Khiḍr al-Nihāwandī, given the title 'Ra'īs al-'Iraḡayn', had been appointed '*amid* of Baghdad after the dismissal of Abū'l-Faṭḥ al-Muẓaffar in Rabī' I 453/26 March– 24 April 1061 (*Mir'āt*, 77, ll. 7–9).
- 79 *Mir'āt*, 87, l. 14: he went on Thursday 19 Safar, which should probably be Tuesday 4 March 1062, since *Muntaẓam*, viii, 223, l. 12, gives the date as Thursday 1 Safar/14 February 1062. Abū'l-Ghanā'im refused to go unless he could take the caliph's explicit agreement to the marriage. Anything else would make things worse. Once on the way, he was held up for a while at Shāhrazūr, instructed to await the reply to a letter known to be coming from the sultan. This was suspected to be signs of vacillation by the caliph, who then ordered Abū'l-Ghanā'im to complete his mission (*Mir'āt*, 88, 89, 91; *Muntaẓam*, viii, 225–6).
- 80 *Mir'āt*, 92, ll. 6 ff.: on Thursday 13 Sha'bān/22 August 1062. Within five days a reply from the sultan released the fiefs of the caliph (88, ll. 16 ff.), and in Shawwāl/October–November 1062 the Ra'īs al-'Iraḡayn was dispatched to Baghdad with money and gifts (95, ll. 1 ff.).
- 81 The day of the 'Standing' on the mountain at 'Arafat, near Mecca, part of the rites of the Hajj. This takes place on 9 Dhū'l-Hijja, in this particular year on December 1062.
- 82 Omitted: a notice for the *cadi* and historian, Abū 'Abd Allāh Muḥammad b. Salāma b. Ja'far al-Qudā'i, who died in Egypt this year (see Ibn Khallikān, iv, 212–3).
- 83 Ṭarm is also a large mountainous district north-west of Qazvīn (see Yāqūt, iii, 533.)
- 84 News of this came to Baghdad in Rabī' I/15 March–13 April 1062. Musāfir b. Justan b. al-Marzubān had overthrown his father, who appealed to Tughril Beg but died this same year. The tribute was agreed after an unsuccessful siege. Musāfir attacked his brother Nūḥ in Ramaḍān 457/August 1065, and, wounded by a stray arrow, was handed to Nūḥ, who put him to death (*Mir'āt*, 89–90).
- 85 Omitted: two *tarjamas*: i) Mu'izz al-Dawla Abū 'Alwān Thimāl b. Šālīḥ b. Mirdās (succeeded by his brother 'Atiyya in Aleppo), ii) al-Ḥasan b. 'Alī b. Muḥammad Abū Muḥammad al-Jawharī, a Ḥadīth scholar.

In Dhū'l-Qa'da/November 1062 news came to Baghdad that Tughril Beg was on his way (*Muntaẓam*, viii, 226, l. 16). *Mir'āt*, 96, ll. 20–21, reports that in Dhū'l-Hijja/December 1062 there were rumours, soon contradicted, that Tughril Beg had died in Urmiyya.

- 86 The text says 'from Armenia', which in Arabic is easily confused with Urmiyya, where the sultan had been ill (*Mir'āt*, 97, ll. 7–8). Urmiyya is the reading of the parallel passage in Bundārī, 25. From *Mir'āt*, 97, we learn that Tughril Beg arrived at Baghdad on Friday 7 Muḥarram/10 January 1063, carried in a litter, and that the army had suffered much from severe winter conditions.
- 87 *Mir'āt*, 97, l. 17: Badr ibn Muḥalhil; Bundārī, 25, l. 20: Surkhāb b. Badr b. Muḥalhil.
- 88 *Mir'āt*, 97–8:

They ejected the people from their houses and burnt the roof timbers because of the extreme cold. They assaulted the womenfolk and made the streets unusable, seizing people's turbans. Some Turks climbed on bathhouse roofs at Qalla'in Canal and Tabaq Canal and removed the glass sky-lights. They spied on the women, then came down and attacked them. They seized those they wanted, while the rest ran out in a state of undress into the street. A crowd gathered and rescued the women.

- 89 The context and the narrative in *Mir'āt*, 98, show that Kundurī is meant here, although the text of the *Kāmil* has 'the sultan' by mistake.
- 90 This threat of a mass 'invasion' of the palace 'settled all argument (*qaṭa'a bi-hādhā al-kalām al-ḥujja*)', as *Muntaẓam*, viii, 229, l. 13, has it. The *al-jihā* in *Mir'āt*, 98, l. 13, should

be corrected to *al-hujja*.

- 91 The 'bridal procession' was on the eve of Monday 15 Šafar/17 February 1063 (*Mir'āt*, 98, l. 20).
- 92 Extra details in *Mir'āt* 99: the sultan's courtiers 'were dancing for joy and singing in Turkish'; the caliph evinced 'much pain'; and Kundurī, in addition to gifts etc. received 'further titles since this union had come about through his mediation.' Perhaps one should spare a thought for the Abbasid princess, the pawn in this game of prestige and power.
- 93 Lit. "the chief of the Two Iraqs", that is, 'Irāq 'Arabī (Arab Iraq) and 'Irāq 'Ajamī (Persian Iraq). In 453/1061 the Ra'īs had waived the fisc's share of inherited property, which seems to have been an attempt to win popular favour. Indeed, an explicit comparison with the behaviour of the caliph's officials is made to the detriment of the latter (see *Mir'āt*, 83, ll. 11–18).
- 94 Kundurī came to ask the caliph for formal permission to depart on Thursday 9 Rabī' I/13 March 1063, and ʿUghrīl Beg left the next day (*Mir'āt*, 99, l. 14).
- 95 The text neglects to say that he also took his new bride, the caliph's daughter, 'after strong resistance. He constrained her with violence and she was attended by no more than three women from the palace.' Thus *Mir'āt*, 99, ll. 18–20.
- 96 In Jumādā II/June 1063 the vizier had left Rayy to besiege Qutalmish, ʿUghrīl Beg's nephew, in Kurdkūh. Negotiations for a settlement had come to nothing (see *Mir'āt*, 101, ll. 9ff.). News of the sultan's death reached al-Kundurī early on Monday, i.e. Monday 8 September 1063, and he reached Rayy Saturday 16 Ramaḍan/= 13 September (*Mir'āt*, 108, l. 13; 109, l. 3).
- 97 I.e. AbūT-Faṭḥ and Abū'ī-Najm. The Arabic text wrongly has 'Banī Warrām' in the plural.
- 98 In the confused situation after the death of ʿUghrīl Beg, the local Arab and Kurdish rulers tried to strengthen their positions. Hazarasp in Basra and Khuzistān was faced with a demand for recognition from Qāvurt Beg in Kirmān, and was encouraged by the caliph to resist (*Mir'āt*, 105, ll. 4–9). The caliph was equivocal towards the Uqaylid ruler, Muslim, favouring him in expectation that he would provide some stability and then fearing his designs and forming a coalition against him. In a letter to Baghdad Muslim claimed to wish only to recover what he had lost under ʿUghrīl Beg (*Mir'āt* 104–7). A settlement was reached in 456/1064 (110, ll. 11 ff.).
- 99 An equivalent passage is recorded in *Muntaẓam*, viiii, 234, early in 456/1064.
- 100 Correct the reading of the text to the plural form *amnān*. A *mann* was a weight of two rods, i.e. 816.5 gr.
- 101 It is said that al-Kundurī advised the sultan to name Sulaymān as his successor, so that he could keep affairs in his own hands. The Emir Ardam had possibly expressed his disapproval even before the death of ʿUghrīl Beg and had gone to join Alp Arslān (*Mir'āt*, 97, ll. 8–14; 100, ll. 6–7). The latter, on rumours of ʿUghrīl Beg's death, had moved from Balkh to Nishapur in Šafar/February 1063. He marched on Rayy but, hearing that the news was false, he withdrew (*Mir'āt*, 99, l. 12; 101–2). After ʿUghrīl Beg's death, al-Kundurī, recognising that Alp Arslān was the main threat, wrote both to attempt to buy him off and to threaten him (*Mir'āt*, 109, ll. 8–17).
- 102 This was in Dhū'l-Qa'da/26 October–24 November 1063, see *Mir'āt*, 110, ll. 5–6. The population of Hamadhan had risen and killed the local 'amīd and 700 of the Turkish garrison (*Mir'āt*, 107, ll. 9–11), and Qutalmish attacked Rayy, which was defended by al-Kundurī, on 21 Dhū'l-Qa'da/15 November 1063 (*Mir'āt*, 107, l. 21; 110, l. 6; 111, l. 3).
- 103 The *Kāmil* overlooks the story of Anūshirwān, the step-son of ʿUghrīl Beg. As the death of the sultan looked likely, Anūshirwān made his second ill-fated bid for power. He was arrested, taken to Rayy, and later moved to a fortress nearby (*Mir'āt*, 100, ll. 1–5). He tried to get the governor to release him. *Mir'āt*, 109–10, tells the story:

After the sultan's death, he asked the governor to do what he had promised, but he would not. He wrote about him to Amid al-Mulk, who feared him and would not allow his release. Anushirwan was not quite right in the head. He invited the

governor to come and sit with him to play chess in the room where he was held prisoner. Then he attacked and killed him. The garrison was in uproar and blockaded the room. Anushirwan feared for the servant girl who was with him, whom he loved. He said, 'Look out of this window at the desert. Look below the castle.' As she did so, he pushed her and threw her out, so that she would die before him, but the wind took her clothes and carried her to the hillside. She broke her arm but survived. He jumped after her and was dashed to pieces. They carried him in a coffin and buried him by his mother.

- 104 Omitted: the rebellion of Hammū of Sfax against Tamīm ibn Bādīs.
- 105 Omitted: i) death of the Fatimid vizier, Ibn al-Maghribī, ii) the Sulayhīd capture of Mecca, iii) an earthquake in Syria, iv) Badr al-Jamālī's taking of Damascus.
- 106 Sa'īd was poisoned. His young son was set up by the people of Āmid, but Naṣr, his uncle, plotted with the widowed mother to oust him. Ibn Khān, the leader of a mercenary band of Oghuz, was killed by Naṣr in the process (*Mir'āt*, 100–1).
- 107 He is called al-Ḥasan b. 'Alī b. 'Alī etc. in *Muntaẓam*, viii, 232.
- 108 He was arrested on Saturday 17 Muḥarram/10 January 1064 (*Mir'āt* 112, l. 13). *Muntaẓam*, viii, 234, l. 14, says Saturday 7 Muḥarram, but that was 31 December 1063, a Wednesday
- 109 Bundārī, 29:

Amid al-Mulk paid Nizam al-Mulk a visit to make friends and explain himself. He left a kerchief containing 500 dinars for him. When he departed most of the troops left in attendance on him.

The *Mir'āt* 125–9, quotes Muḥammad ibn Hilāl al-Ṣābī, who himself records an account of Kundurī's last days from one of Kundurī's followers. He was sent to Marv al-Rūdh on Tuesday 5 Ṣafar/= 20 January 1064.

- 110 A *raḳ'a* is a pattern of movements (bowing, prostration, sitting etc.) which is repeated during the five daily prayers a varying number of times depending on the time of day.
- 111 According to Bundārī, 30, Tuḡhril Beg needed a secretary who had both Arabic and Persian.
- 112 Employing the variant reading *munāfasatī*. In *Mir'āt*, 124, l. 19: *muzāhamatī*.
- 113 'Alī b. Ḥasan b. 'Alī al-Bākhārī (d. 467/1075), poet and anthologist, acted as secretary to his patron, al-Kundurī. See *El*, 2nd ed., i, 952b, and *Encyclopedia of Arabic Literature*, i, 129.
- 114 The *Rāfiḍa*, so called because they 'rejected' (*rafaḍa*) the legitimacy of the three caliphs before 'Alī.
- 115 Theologian and *ṣūfī* (376–465/986–1072), see *Encyclopedia of Arabic Literature*, ii, 640–1.
- 116 The literal translation of the original is 'Barāqish's crime harms only herself,' a proverbial expression for someone whose deed has evil consequences for himself. See the two explanatory stories in *al-Qāmūs al-Muḥīṭ*, under *b.r.q.sh*.
- 117 According to Bundārī, 29, his head was taken to the sultan in Kirmān and his body was buried in Kundur.
- 118 According to *Mir'āt*, 113, l. 2, they arrived at Baghdad on 13 Rabī' 1/5 March 1064 and prayers were said for Alp Arslān on Friday 18 of the same month/10 March, but this was a Wednesday. If we correct the month to Rabī' II, as in the *Kāmil*, then Friday 18 Rabī' II corresponds to Friday 9 April. The day of the week matches. 13 Rabī' II would have been Sunday 4 April. However, in another passage *Mir'āt*, 116–7, states that the Ra'īs al-ʿIraqayn, Abū Aḥmad al-Nihāwandī and Ayteḡīn arrived at Baghdad in Jumādā II/21 May–18 June 1064. The former began to interfere in all the finances of the caliph and to accuse his vizier Ibn Jahir of having supported the Uqaylids against the Turks. Al-Nihāwandī was rebuked by Nizam al-Mulk (passages from a letter in *Mir'āt*, 117, ll. 15–17), and later replaced by Abū Sa'īd al-Qaynī and had to give everything back.

After the khutbah had been made in Alp Arslān's name, the 'Amīd Abū'l-Ḥasan 'Alī b.

ʿIsā came to Baghdad with gifts on 9 Jumādā 1/29 April 1064. He tried to regain the fiefs that had been given to the caliph's daughter, but the caliph refused to release them. The sultan asked for his name on the coinage (*al-sikka*), which was granted, but the caliph temporized on the demand for his name on the robes of honour, i.e. the *ṭirāz* (*Mirʿāt*, 114, ll. 6–17).

119 In Arabic: *al-walad al-muʿayyad*.

120 Meaning: Brightness of Religion, Pillar of the Dynasty.

121 The text has Jumādā I, which gives 27 April = Tuesday. However, *Mirʿāt*, 115, l. 3, puts the public session on a Thursday. If 7 Jumādā II is the date (and it is almost certainly correct because that is the date in *Muntaẓam*, viii, 230, l. 16), it is the equivalent of Thursday 27 May. The caliphal envoy, ʿIṣrād al-Zaynabi left Baghdad with the investiture document for Alp Arslān on 12 Jumādā II/1 June 1064 (*Mirʿāt*, 116, l. 15).

122 *Mirʿāt*, 117, ll. 8–10. For two months there was no news of the sultan on his northwestern expedition (see below).

123 This last point is doubtful. After al-Kundūrī had raised the siege of Kurdkūh, Qutalmish approached Rayy on 21 Dhū'l-Qa'da 455/15 November 1063. Kundūrī marched out to meet him but was defeated and retired into the city. Alp Arslan ordered him to hold out in Rayy until he could get there (*Mirʿāt* 110–1).

124 Another place of this name (*Wādī al-Milḥ*) is mentioned as the site (between Ahwāz and Rāmhurmuz) of a defeat suffered by al-Malik al-Raḥīm in 441, 1049–50 (see *Kāmil*, ix, 560).

125 The *Kāmil*'s account of this whole episode is at variance, particularly in chronology, with that of the *Mirʿāt*. The advance troops of the sultan under the command of Ardam came to Damghān and Qutalmish moved against them from Rayy at the end of Dhū'l-Qa'da/24 November to avoid being caught between the relieving force and the garrison. He clashed with Ardam at a place called the Village of Salt, where after some losses he took refuge. Alp Arslān came up with the main army and sealed Qutalmish's defeat (see *Mirʿāt*, 110–1).

126 Pursued from the battle-field Qutalmish 'urged on his horse, which fell and crushed him. He coughed up blood and died. He was taken to Rayy on Sunday 13 Dhū'l-Ḥijja [455/7 December 1063] (*Mirʿāt*, 111, ll. 23–4, and cf. Bundārī, 28).

127 According to *Mirʿāt*, 112, l. 7 ff., Alp Arslān had already given a feast in Rayy on Thursday 5 Muḥarram 456. That would be equivalent to 29 December 1063, a Monday! If the date were emended to 15 Muḥarram, that would be Thursday 8 January 1064.

128 A town on the Zalvir River, a secondary tributary of the Araxes, north of Lake Urmiya (see Krawulsky, 537).

129 A major town north of the Araxes, at the centre of a province of the same name (see Krawulsky, 541).

130 Khoy (or Khūyy) is north of Salmās, and both towns are north-west of Lake Urmiya (see Krawulsky, 529–30 and 550–1).

131 North of Nakhchevan on the Araxes River.

132 Miryam Nashīn is a corruption of the Armenian Marmashen, a famous monastery on the Akhurean, north of Ani (communication from Prof. R. W. Thomson).

133 This appears to be the place intended by the totally garbled name given in the Arabic text. In al-Ḥusaynī, *Akhḥār*, 37, it appears as Aghāk Lāl. See R. W. Thomson, *Rewriting Caucasian History: The Medieval Armenian Adaptation of the Georgian Chronicles*, Oxford 1996, 299, and, for the campaign in general, Dostourian, *Armenia and the Crusades*, 101–4.

134 This follows the reading of Ms. A: *wa-akhadha mā fī-hā*. The plain 'and took it' of the edition is merely tautologous.

135 Both of unknown location.

136 The *Kāmil*'s account of the taking of Ani appears to be based on the letter of an eye-witness, al-Kāmil ʿIṣrād, the caliphal envoy to Alp Arslān (see p. 150), which is quoted in *Mirʿāt*, 117–8.

- 137 In Bundārī, 31, peace was made with ‘the King of the Abkhaz’, Baghrat IV (1027–72), son of Giorgi I.
- 138 There seems to be some confusion here over events that took place in the years 456 and 457. It was Qāvurt Beg, who in this present year, having been in Isfāhan, returned to Kirmān. Qāvurt had initially accepted the primacy of Alp Arslān, although asking for a share of Tughril Beg’s treasury. The Kurd Faḍlūya asked for aid from Alp Arslān to take Shirāz from Qāvurt, but the latter, when Alp Arslan was away in the N.W., regained that town (*Mir’āt*, 118–9). After the sultan’s return from his expedition it was reported that he had travelled from Hamadān to Isfahān on 14 Dhū’l-Ḥijja 456/27 November 1064. He sent his allies to Shiraz and himself came there in Muḥarram 457/December 1064–January 1065. Qāvurt Beg had departed for Kirman but was captured and brought to Alp Arslān (*Mir’āt*, 121). Bundārī, 31, suggests that they came to a peaceful understanding.
- 139 *Mir’āt*, 123–4, mentions that Badr ibn Muḥallil returned from Nishapur in Shawwāl 457/September–October 1065. He had been summoned to attend the wedding of Malikshāh and the Turkish princess. The text adds that at Marv the sultan himself married the daughter of Qadr Khān, who had been the wife of Mas’ūd ibn Maḥmūd (correct the text here). There is no mention of any marriage of a son, Arslānshāh. In addition, Alp Arslān is said to have married a widow of Tughril Beg, called Akka, at the time of his entry into Rayy.
- 140 The present Shrine of ‘Alī is situated at the town of Najaf in southern Iraq.
- 141 Cf. the biographical note in *Muntaẓam*, viii, 236–7. Ibn al-Athīr has suppressed the comment that Abū’l-Qāsim’s inclination was also towards handsome youths whom ‘he would kiss innocently,’ to which Ibn al-Jawzi adds an acid remark.
- 142 Omitted: North African affairs i) a battle between Ḥammādids and Zirids, and ii) the building of Bejaya.
- 143 This more than doubtful geographical statement has been made earlier, see p. 32.
- 144 According to *Mir’āt*, 124, ll. 9–10, this was in Dhū’l-Ḥijja/November 1065.
- 145 Cf. the item under the previous year 456/1063–64.
- 146 *Mir’āt*, 123, ll. 19–20, records that this year the caliph sent two eunuch servants and a chamberlain to Isfahan to bury his wife, Arslān Khātūn. However, Bundārī, 33, mentions her coming to Baghdad on 1 Jumādā I 459/20 March 1067.
- 147 Rāykān (or Rādkān), situated about 30 km. north of Nishapur, was famous as the birthplace of Nizām al-Mulk. See Krawulsky, 108: ‘the favourite pasture-land of the Mongols.’
- 148 In Arabic: *al-ghāshīya* (lit. ‘the covering’). It was a Persian emblem of sovereignty, taken up by the Saljuqs, their successors states, and dynasties such as the Mamlukes. See C. Becker, “Le «Ghāshīya» comme emblème de la royauté,” *Centenario della nascita di Michele Amari*, Palermo, 1910, ii, 148–51. As part of the Mamluke insignia it has been described as ‘la couverture d’une selle en peau tannée, garnie d’or ...’ by U. Vermeulen, “Une note sur les insignes royaux des Mamelouks,” in *Egypt and Syria in the Fatimid, Ayyubid and Mamluk Eras*, eds U. Vermeulen and D. de Smet, Leuven, 1995, 359.
- 149 Ṣaghāniyān is a district north of the Oxus and west of the River Wakhsh (or Surkhab), the main town of which is Termez (see Le Strange, *Caliphate*, 440).
- 150 A large province east of Balkh and south of the line of the Oxus (Krawulsky, 119).
- 151 Baghshūr was situated between Herat and Marv al-Rūd in what was normally known as the district of Badghīs. See Le Strange, *Caliphate*, 413, 415; Krawulsky, 70.
- 152 Asfāzār (correct the spelling in the *Kāmil* edition) is a variant for Sabzavār, the town and province so named are south of Herat in modern Afghanistan (Krawulsky, 119).
- 153 Hazārasp, who was with the sultan, faced demands for three years’ money owed from his lands in southern Iraq and Khuzistān. In Jumādā II/May 1066 he was allowed to travel back west after an (initial) payment of 100,000 dinars. Back at Ahwāz he seized the wealth and lands of the Daylamis (*Mir’āt*, 130–2).
- 154 Omitted: Tamīm the Zirid’s capture of Tunis.
- 155 This report is found under the year 456/1064 in *Mir’āt*, 120.
- 156 *Muntaẓam*, viii, 240–1, gives the date as the eve of Sunday 8 left of Jumādā I, 23 April 1066.

- 157 Cf. *Muntaẓam*, viii, 241, ll. 6–8.
- 158 It started in a baker's shop and destroyed 100 shops and three houses (*Muntaẓam*, viii, 241, ll. 11 ff.).
- 159 The child, born Rabī' I/February 1066, died subsequently. It is said by *Muntaẓam*, viii, 240, ll. 15–16, not to have had 'a single body' but 'a weak body (*badan kalīl*).'
- 160 Omitted: a *tarjama* of the Imām Abū Bakr Aḥmad b. al-Ḥusayn b. 'Alī al-Bayhaqī (b. 384/994), the Shāfi'ī scholar and writer. See *Encyclopedia of Arabic Literature*, i, 145.
- 161 A rather more respectful and sympathetic notice is found in *Muntaẓam*, viii, 243–4. He died and was buried on the following day, Monday, 20 Ramaḍān, Monday = 14 August 1066.
- 162 In Muḥarram/November–December 1066 the sultan had returned to Rayy from Nishapur (*Mir'āt*, 132). In *Mir'āt*, 134, ll. 18–21, there is the report that in Sha'bān/17 June–15 July 1067 news came that in Kirmān Alp Arslan had met with disobedience from Qāvurt Beg, his brother, who retired behind the strong walls of Bardsīr. There is also mention of a clash with the sultan's advance units.
- 163 Not identified.
- 164 He arrived on Monday 18 Ṣafar/= 8 January 1067, and was welcomed by the population because of his moderate fiscal regime and his maintenance of law and order (*Mir'āt* 133, ll. 16 ff.). However, he returned to the sultan on Monday 27 Jumādā II/=14 May 1067 (*Mir'āt*, 134, ll. 8ff.).
- Ibn al-Jawzī quotes from some writings of Ibn 'Aqīl. The foundations of a mosque in front of the tomb of Abū Ḥanīfa were laid in 436/1044–45, at the expense of a Turk on pilgrimage. Abū Sa'd, a fanatical Ḥanafī, in 453/1061 planned to erect a domed chamber, to replace the roofed construction which a Turkoman emir had built in 438/1046–47. Abū Sa'd demolished the mosque and the buildings around the tomb. Looking for firm foundations they dug deep and recovered many bones, 400 baskets full, which were reburied elsewhere. One skeleton on account of its state prompted Ibn 'Aqīl to say, 'For all you know that may be [Abū Ḥanīfa] al-Nu'mān whose bones you have just removed with these others. This dome will be left with no *raison d'être*,' Indirectly he was told of Abū Sa'd's annoyance and warned against offending the powerful 'easterners' (*al-a'ājim*). Ibn 'Aqīl adds that the doors and other woodwork were plundered from some churches at Samarra. From other authorities Ibn al-Jawzī comments that earlier pilgrims to Abū Ḥanīfa visited the whole cemetery rather than one particular site. See *Muntaẓam*, viii, 245–6.
- 165 She arrived on 1 Jumādā 1/20 March 1067, bringing warrants granting the caliph all the fiefs (*iqṭā's*) which he had requested (*Mir'āt*, 133, ll. 20–22).
- 166 The Arabic word is *bawārī*, which is the plural of the Arabised Persian word *būrī*.
- 167 Cf. *Muntaẓam*, viii, 246, ll. 8–11.
- 168 Abū Nasr ibn al-Ṣabbāgh, alongside al-Shirāzī, was a leading Shāfi'ī scholar of his age. He died in 477/1084 (see his *tarjama* under that year). See Makdisi, *Ibn 'Aqīl*, 206–8; 220. His work is extant in a Cairo Ms., see GAL, i, 388, where the title is given as *Kitāb al-Shāmīl fī'l-Furū'*.
- 169 The lecture session had been planned for Saturday 10 Dhū'ī-Qa'da/22 September 1067. Al-Shirāzī's followers and students complained to him that they would suffer in having to go to Ibn al-Ṣabbāgh. The caliph also complained of difficult relations with the 'easterners' (*al-a'ājim*) and was worried that he might be blamed for the situation. In the end al-Shirāzī's acceptance was rather grudging. He carried a large brick to sit on in the madrasa and left when it was the hour of prayer (*Mir'āt*, 135, and cf. *Muntaẓam*, viii, 246–7).
- 170 Omitted: two *tarjamas*, i) al-Ṣulayhī, emir of Yemen, ii) 'Umar b. Ismā'il b. Muḥammad Abū 'Alī al-Ṭūsī, Cadi of Ṭūs and a pupil of al-Isfarā'īnī and al-Shāshī etc.

ACCOUNT OF MISCELLANEOUS EVENTS¹

This year there was a battle at Rahba between Sharaf al-Dawla ibn Quraysh and the Banu Kilab, who were subject to the Egyptian Alid. Sharaf al-Dawla routed them and took the spoils from the battlefield. He sent the banners they had had with them, which bore the titles of the Egyptian, to Baghdad. There they were broken and paraded through the city. Robes of honour were sent to Sharaf al-Dawla.

In Jumada I of this year [8 March–6 April 1068] there was a severe earthquake in Palestine and Egypt, which destroyed Ramla. Water overflowed from the mouths of the wells and 25,000 souls perished there.² The Sacred Rock at Jerusalem was fractured, but, by the grace of God, was restored. The sea withdrew the distance of a day's march from the shore and people descended into the sea-bed to pick up [what they could], but the water came back and overwhelmed them, killing a vast number.

In Rajab [May 1068] Abu'l-Abbas al-Khawafi arrived at Baghdad to serve as Amid on behalf of the sultan.³

Fakhr al-Dawla Ibn Jahir was this year dismissed as vizier of the caliph. He left Baghdad to join Nur al-Dawla Dubays ibn Mazyad at Falluja.⁴ The caliph sent for Abu Ya'la, the father of [58] the Vizier Abu Shuja, to ask him to come to assume the office of vizier. He was acting as secretary for Hazarasp ibn Bankir. He set out, but his fate overtook him on the way and he died. Later Nur al-Dawla made representations on behalf of Fakhr al-Dawla Ibn Jahir, who was restored to the vizierate in Safar of the year 461 [December 1068].

In Muharram [10 November–9 December 1067] the Shaykh Abu Mansur Abd al-Malik ibn Yusuf died.⁶ He was mourned in verse by Ibn al-Fadl and other poets, and all Muslims were touched by his death. He was one of the outstanding persons of his age. One of his good works was to take over the Adud al-Dawla Hospital,⁷ which had fallen into disuse and was largely ruined, and to restore it, setting up twenty-eight doctors there and three intendants etc., and purchasing valuable properties for the hospital, after it had been without a single doctor or any medicine. His good works, his benefactions and charities were numerous. During his lifetime no one but he was given the title *al-Shaykh al-Ajall* (the most revered Shaykh).⁸

Also in Muharram of this year there died Abu Ja'far al-Tusi,⁹ the leading lawyer of the Imamis, at the Shrine of the Commander of the Faithful, Ali ibn Abu Talib (on him be peace).

ACCOUNT OF MISCELLANEOUS EVENTS¹⁰

In Safar of this year [December 1068] Fakhr al-Dawla Ibn Jahir was restored to the vizierate, as we have already mentioned.¹¹ At that time Ibn al-Fadl praised him, saying:

Right has been restored to its proper place,
And you of all men deserve it most.
You are but a sword that a hand has drawn,
Then replaced in its scabbard.

It is a lengthy poem.¹²

— 13

[60]

The Year 462 [1069–70]

ACCOUNT OF MISCELLANEOUS EVENTS¹⁴

This year the Byzantine emperor came to Syria from Constantinople with a large army. He besieged Manbij, plundered its territories and killed the inhabitants. Mahmud ibn Salih ibn Mirdas, along with the Banu Kilab, and Ibn Hassan al-Ta'i were defeated, as were the bands of Bedouin Arabs that were with them. Later the emperor withdrew and returned to his own lands, as he was unable to stay because of the serious lack of provisions.¹⁵

— 16

This year the mint that produced dinars at Baghdad came into the hands of the caliph's agents. The reason for this was [61] that the amount of counterfeit Sultanian coins in circulation became very great. Dinars were struck with the name of the heir-apparent and they were named Amiris. All others were declared not to be legal tender.

The envoy of the ruler of Mecca, Muhammad ibn Abu Hashim,¹⁷ accompanied by his son, came to the Sultan Alp Arslan to inform him of the introduction of the khutbah at Mecca in the names of the Caliph al-Qa'im bi-Amr Allah and the sultan and the dropping of the khutbah for the Fatimid, the ruler of Egypt, and also that he had abandoned the call to prayer with the formula 'Come to the best of works.' The sultan gave him 30,000 dinars and precious robes of honour, and arranged an annual pension of 10,000 dinars. He also said, 'If the Emir of Medina, Muhanna, does the same, we shall give him 20,000 dinars and annually 5,000 dinars.'¹⁸

This year Amid al-Dawla Ibn Jahir married the daughter of Nizam al-Mulk at Rayy and then returned to Baghdad.¹⁹

In the month of Ramadan [13 June–12 July 1070] Taj al-Muluk Hazarasp ibn Bankir ibn Iyad died at Isfahan on the way back to Khuzistan after visiting the sultan. He had grown very powerful and had married the sultan's daughter. He lorded it over Nur al-Dawla Dubays ibn Mazyad and urged the sultan to take away his lands. After his death, Dubays came to the sultan, along with Sharaf al-Dawla Muslim, the lord of Mosul, and they were met by Nizam al-Mulk. Sharaf al-Dawla married the sultan's sister who had been the wife of Hazarasp. Then they left Hamadhan and returned to

their lands.

There was a severe famine with high prices in Egypt this year, which led to some cannibalism. People deserted Egypt and a vast number came to Baghdad in flight from hunger. Merchants came with the Egyptian ruler's textiles and products, which hunger had made them steal. There were many things that had been plundered from the Caliphal Palace at the time of the arrest of al-Ta'i li-Allah in the year 381 [991–92], and also things that had been plundered during the Basasiri troubles.²⁰ From their storehouses came [62] 80,000 large crystal pieces, 75,000 pieces of old brocade, 11,000 jerkins,²¹ and 20,000 embellished swords. Ibn al-Fadl praised al-Qa'im bi-Amr Allah and referred to this circumstance in an ode, which contains:

The Egyptian has learnt that the Joseph Years and the Amwas Plague serve in your army.²²

They beset him until he doubted himself and conceived such a great fear of you.

— 23

[63]

The Year 463 [1070–71]

THE INTRODUCTION OF THE KHUTBAH FOR AL-QA'IM BI-AMR ALLAH AND THE SULTAN AT ALEPPO

During this year Mahmud ibn Salih ibn Mirdas introduced the khutbah at Aleppo in the name of the Commander of the Faithful al-Qa'im bi-Amr Allah and the Sultan Alp Arslan.²⁴

The reason for this was that he saw how the sultan's reign prospered and strengthened and that its appeal spread far and wide, so he assembled the population of Aleppo and said, 'This is a new dynasty and a powerful state. We are threatened by them, since they think it legal to shed your blood because of your beliefs. Our right course is to institute the khutbah in their name before there comes a time when neither what we say nor what we offer will benefit us.' The elders accepted that, and the muezzins donned black and made the khutbah in the names of al-Qa'im bi-Amr Allah and the sultan. However, the common people took away the rugs in the main mosque, saying, 'These are Ali ibn Abu Talib's rugs. Let Abu Bakr bring [his own] rugs for his followers to pray on!'²⁵

The caliph sent robes of honour with the Chief Syndic Tirad ibn Muhammad al-Zaynabi to Mahmud, who donned them. Ibn Sinan al-Khafaji and Abu'l-Fityan ibn Hayyus praised him in verse, and Abu Abd Allah ibn Atiyya said, in praise of al-Qa'im and mentioning the khutbah in Aleppo, Mecca and Medina:

How many submit to you, whom you did not cajole and for whose submission you know no reason but Godfearingness.

One man announces the obedience of the Hijaz, another summons Damascus and a third is an envoy from Aleppo.

[64]

ACCOUNT OF SULTAN ALP ARSLAN'S CONQUEST OF ALEPPO

This year Sultan Alp Arslan marched on Aleppo,²⁶ by way of Diyar Bakr, whose ruler, Nasr ibn Marwan, came out to meet him and made his submission with 100,000 dinars. He also brought him supplies which the sultan learnt he had levied on the country and ordered to be given back.

He came to Amid and saw that it was an impregnable fortress. He sought to benefit from its supernatural powers,²⁷ by pressing his hand against the city wall and rubbing his chest with it.

He moved on to Edessa, which he put under siege but without success.²⁸ Then he marched to Aleppo where the Chief Syndic Abu'l-Fawaris Tirad had already arrived with the message from al-Qa'im and the robes of honour. The lord of Aleppo, Mahmud, said to him, 'I request you to go out to the sultan and ask him to excuse me from presenting myself before him.' This the Chief Syndic did, and informed the sultan that he had recently donned robes from al-Qa'im and proclaimed his name in the khutbah. He replied, 'What good is their making the khutbah, when they make the call the prayer with "Come to the best of work." They must appear and humble themselves before me.'²⁹ This Mahmud refused to do.³⁰

The siege of the town intensified,³¹ prices rose and the fighting was severe. One day the sultan joined the assault, and when he drew near the town, a stone from a catapult hit his horse. When Mahmud's situation had become very serious, he left the town under cover of darkness, accompanied by his mother, Mani'a, daughter of Waththab al-Numayri. They came into the presence of the sultan and Mahmud's mother said to him, 'This is my son. Do with him what you wish.' The sultan received them both with kindness, gave robes of honour to Mahmud and restored him to his town, in return for which he sent a large sum of money to the sultan.

[65]

ACCOUNT OF THE BYZANTINE EMPEROR'S EXPEDITION TO KHILAT AND HIS CAPTURE

Romanus,³² the Byzantine emperor, marched forth with 200,000 men, Greeks, Franks, Oghuz,³³ Russians, Pechenegs, Georgians and others, the peoples of those lands. They came with much equipment and in great pomp to attack the lands of Islam, arriving at Malazgird, part of Khilat district. The news reached Sultan Alp Arslan when he was at the city of Khoy in Azerbaijan, having retired from Aleppo. He heard of the great forces the emperor was leading, and was unable to gather his own armies, because they were far away and the enemy was close at hand. He despatched his baggage train to Hamadhan³⁴ with his wife and Nizam al-Mulk, and himself set out on a forced march³⁵ with the troops that he had, who numbered 15,000 horsemen. He addressed them, 'I shall fight for my future reward in Heaven and with true endurance. If I survive, then that is by the grace of God Almighty, but if I die a martyr, my son Malikshah is my heir.'

On they marched, and when he drew near the enemy, he organised an advance guard, which clashed near Khilat with the commander of the Russians at the head of about 10,000 Byzantines. After an engagement, the Russians fled and their commander was taken prisoner and taken to the sultan, who cut off his nose and sent him with the booty to Nizam al-Mulk. The latter was ordered to send him to Baghdad.

When the two armies drew near one another, the sultan sent to the emperor with a request for a truce. He replied, 'There will be no truce unless I get Rayy.' The sultan was upset at this, but his imam and lawyer, Abu Nasr Muhammad ibn Abd al-Malik al-Bukhari al-Hanafi, said to him, 'You are fighting for a religion which God promised to support and to make it prevail over all other religions. I trust that [66] God will have put this victory down to your name. Confront them on Friday in the afternoon, at the hour when the preachers will be in the pulpits. They will be praying for victory for the warriors of the Jihad – and prayer is linked to a favourable response.'

When that hour came,³⁶ he led them in prayer. The sultan, and all the army with him, wept, and he called upon God and they did too. He said to them, 'Whoever wishes to depart, let him depart, for here there is no sultan to command and forbid.' He threw down his bow and arrows and took up his sword and mace. He tied his horse's tail with his own hand, and his army did likewise. He put on white, anointed his body and said, 'If I am killed, then this is my winding-sheet.'

He moved towards the Greeks and they towards him. When he was close to them, he dismounted, rubbed his face in the dust, wept and prayed long. Then he mounted and charged and the troops charged with him. The Muslims broke into their centre, and the dust kept them concealed. The Muslims dealt out death to them at will. God sent down His helping hand to them, and the Greeks fled. An uncountable number of them were slain, so that the ground was covered with the corpses of their dead. The emperor was taken, made captive by a mamluke of Gohara'in. He was about to kill him, not having recognised him, but a servant with the emperor said to him, 'Do not kill him. It is the emperor.'

This mamluke had already been offered by Gohara'in to Nizam al-Mulk, who gave him back because he thought very little of him. Gohara'in sang his praises, to which Nizam al-Mulk replied, 'Perhaps he will bring me the emperor of Byzantium as a prisoner,' and this is just what happened.

When the mamluke had made the emperor a prisoner, he brought him to Gohara'in, who sought out the sultan and told him of the emperor's capture.³⁷ The sultan ordered him to be brought before him. When this was done, Sultan Alp Arslan beat him three times with a whip and said to him, 'Did I not send to you for a truce and you refused?' He replied, 'Spare me [67] the rebukes. Do what you will.' 'What did you intend to do with me,' asked the sultan, 'if you had taken me?' 'The worst,' he replied. The sultan said to him, 'What do you think I shall do with you?' 'Either you will kill me,' he said, 'or you will exhibit me in the lands of Islam. The other possibility is remote, and that is for you to pardon me, accept tribute and make me your creature to be a deputy of yours.' 'That is just what I planned,' he replied.

He released him for a ransom of 1,500,000 dinars and on condition that he send him Byzantine troops whenever he asked for them and that he free every captive in Byzantine territory. Agreement was reached on that basis and he lodged him in a tent and sent him 10,000 dinars for his expenses. He also released to him several of his commanders. On the following day he gave him robes of honour and the emperor said, 'In which direction is the caliph?' He was shown where, and then he stood up, uncovered his head and bowed to the ground in submission.³⁸ The sultan made a peace treaty with him for fifty years and sent him back to his own lands, despatching with him a force to convey him safely to his destination. The sultan accompanied him as far as a league.

However, when the Greeks heard the news of the battle, Michael³⁹ seized power

and the lands. Romanus, on hearing this news when he arrived at the fortress of Duqiya,⁴⁰ dressed in woollens and professed the ascetic life. He sent to tell Michael of his agreement with the sultan, and added, 'If you wish, carry out these agreements, or, if you wish, refrain.' Michael replied that he preferred what had been agreed, and he asked for him to act as middle man and to approach the sultan on the matter. Romanus gathered the money that he had, which was 200,000 dinars, and sent it to the sultan along with a gold dish with jewels worth 90,000 dinars on it. He swore to him that that was all he could manage. Later Romanus took control of the Armenian provinces.⁴¹ The sultan was lauded by the poets, who told of this victory at great length.

[68]

ACCOUNT OF ATSIZ'S TAKING OF RAMLA AND JERUSALEM

During this year Atsiz ibn Uvaq al-Khwarizmi, one of the emirs of the Sultan Malikshah, invaded Syria. He gathered the Turks and went to Palestine. He conquered the city of Ramla and from there proceeded to Jerusalem, which he besieged. It was garrisoned by Egyptian troops. He conquered it⁴² and took the neighbouring lands, apart from Ascalon. He attacked and besieged Damascus, keeping up a succession of plundering raids on the surrounding districts until he ruined them. He cut off supplies from the city and the situation of the population became parlous, but they held out and did not allow him to take the city. He withdrew but continued his destructive raids on the districts until there was a shortage of provisions.

ACCOUNT OF MISCELLANEOUS EVENTS

— 43

In Dhu'l-Hijja of this year [September 1071] there died in Baghdad the Preacher Abu Bakr Ahmad ibn Ali ibn Thabit al-Baghdadi, the author of the history⁴⁴ and many works. He was the leading scholar of his age. One of those who carried his bier was the Shaykh Abu Ishaq al-Shirazi.

In Ramadan [June, 1071] Abu Ya'la Muhammad ibn al-Husayn ibn [69] Hamza al-Ja'fari, the leading Imami lawyer, died, and also Hassan ibn Sa'id ibn Hassan ibn Muhammad ibn Abd Allah al-Mani'i al-Makhzumi, a man from Marv al-Rudh. He was a great giver of alms and doer of good, a pious man content with little food, scornful of the finery and show of this world. Sultans would visit him to benefit from his sanctity. He built many mosques, Sufi convents and causeways and other works of public utility.

— 45

[70]

The Year 464 [1071–72]

ACCOUNT OF SA'D AL-DAWLA GOHARA'IN'S APPOINTMENT AS PREFECT OF BAGHDAD

In Rabi' I of this year [December 1071] Aytegin al-Sulaymani, the prefect of Baghdad,

came to Baghdad from the sultan, went to the Caliphal Palace and asked for pardon. He waited a few days without receiving any response.

The reason why the caliph was angry was that, when Aytegin had left to go to the sultan, he had made his son his deputy, giving him the function of prefect in Baghdad. This son killed one of the palace mamlukes, whose shirt was sent from the Diwan to the sultan with a call for al-Sulaymani's dismissal. Nizam al-Mulk was a patron of al-Sulaymani, to whose fief he had added Takrit. The local governor there was ordered in writing by the Caliphal Diwan to refrain from handing over the town. When Nizam al-Mulk and the sultan saw that the caliph was determined that the man be dismissed from the post of prefect at Baghdad, Sa'd al-Dawla Gohara'in was sent to take the position and al-Sulaymani was removed, in conformity with the commands of the Caliph al-Qa'im. When Sa'd al-Dawla arrived, the leading people went out to meet him and the caliph received him in audience.⁴⁶

ACCOUNT OF THE MARRIAGE OF THE HEIR APPARENT TO THE DAUGHTER OF THE SULTAN

This year the Imam al-Qa'im despatched Amid al-Dawla Ibn Jahir with robes of honour to the sultan and his son Malikshah. The sultan had already sent asking the caliph to allow [71] him to make his son Malikshah his heir apparent. This the caliph granted, sending robes of honour with Amid al-Dawla, whom he commanded to seek the hand of Sultan Alp Arslan's daughter by the Lady Safariyya for his own heir apparent, al-Muqtadi bi-Amr Allah. On meeting with the sultan, Amid al-Dawla proposed this marriage for his daughter and was given a favourable response.⁴⁷

The contract of marriage was drawn up outside Nishapur. Amid al-Dawla acted as proxy agent to accept the marriage, while Nizam al-Mulk acted on behalf of the sultan in making the contract. Jewels were used for the traditional scattering. When he left the sultan Amid al-Dawla went to Malikshah, who was in Fars, and met him in Isfahan. Having received and donned abundant robes of honour, Malikshah joined his father, while Amid al-Dawla returned to Baghdad, arriving in Dhu'l-Hijja [September 1072].⁴⁸

ACCOUNT OF SULTAN ALP ARSLAN'S CAPTURE OF FADLUN'S FORTRESS IN FARS

This year Sultan Alp Arslan sent his vizier, Nizam al-Mulk, with an army to the province of Fars, where was one of the strongest fortresses and castles, whose lord was Fadlun, [72] a withholder of allegiance. He descended on the place, put it under siege, and summoned him to declare allegiance to the sultan, but he offered resistance. Nizam al-Mulk attacked but his assaults achieved nothing because the fortress was so lofty and high. However, they were not long camped about it before the garrison of the fortress shouted their request for terms, to surrender the fort to them. This astonished the attackers.

The reason was that the water level in all the wells in the castle went down during one night, so the imperative of thirst led them to surrender. On their requesting terms Nizam al-Mulk granted them and duly took over the castle. Fadlun took refuge in the castle keep, the highest point there, where the walls were built very tall, and

ensconced himself there. Nizam al-Mulk sent a detachment of his army to the place where Fadlun's family and relatives were, to fetch them and to seize their possessions. Fadlun heard of this, abandoned his position, disguising himself as one of his troops, and went to defend his family. He ran into Nizam al-Mulk's reconnaissance parties, which he feared [to meet]. His followers scattered, and he himself hid in the undergrowth, but some of the army came across him, took him prisoner and carried him to Nizam al-Mulk. He was brought to the sultan, who guaranteed him his life and gave him his freedom.

ACCOUNT OF MISCELLANEOUS EVENTS

There died during this year the Cadi Abu'l-Husayn Muhammad ibn Ahmad ibn Abd al-Samad ibn al-Muhtadi bi-Allah, the preacher in the Mosque of al-Mansur, after he had gone blind. He was born in the year 384 [994–95].⁵⁰ He held the office of cadi at Wasit, in which his deputy was Abu Muhammad ibn al-Sammal.

[73]

The Year 465 [1072–73]

ACCOUNT OF THE KILLING THE SULTAN ALP ARSLAN

At the beginning of this year⁵¹ the Sultan Alp Arslan, who had the name Muhammad but was mostly known as Alp Arslan, marched against Transoxania, where Shams al-Mulk Tegin ruled. He constructed a bridge over the River Oxus and took somewhat over twenty days to cross with his army which numbered more than 200,000 horsemen. On the 6th of Rabi' I [21 November 1072] his men brought him the commander of a fort, who was known as Yusuf al-Khwarizmi. He was carried close to the throne by two mamlukes. Alp Arslan ordered four pegs to be staked out and his limbs to be tied to them.⁵² Yusuf said to him, 'You weak coward! Is this the way for someone like me to be killed?' Sultan Alp Arslan was furious, seized his bow and arrows and said to the two mamlukes, 'Release him.' The sultan then shot an arrow at him, but missed, although his arrows did not normally miss. Yusuf leapt forward to attack the sultan, who was on a dias. As he saw Yusuf coming at him, he rose and stepped down from the dias, but tripped and fell on his face. Yusuf knelt on him and stabbed him in the side with a knife he had. Saʿd al-Dawla was standing by and Yusuf wounded him too several times. The sultan rose to his feet and entered another tent, while one of the servants struck Yusuf on his head with a mace and killed him. The Turks then cut him to pieces.

When the population of Samarqand heard that the sultan had crossed the river and heard the things his army was doing in those regions, particularly at Bukhara, they had gathered together, held readings of the Koran, and begged God to save them [74] from what he had in mind, and their pleas were answered.⁵³

After the sultan was wounded, he said, 'Never have I invaded any country or attacked any enemy without seeking God's help in the plan. Yesterday, however, I climbed a hill and the earth shook beneath me from the size of my army and the number of my troops. I said to myself, "I am master of the world and no-one can stand against me." Now God has undone me through the least of his creatures. I beg forgiveness of God and ask Him to pardon that thought.'⁵⁴

He died on 10 Rabi' I of this year⁵⁵ [= 24 November 1072], having reached the age of 40 years and some months. It is said that he was born in the year 420 [1029]. From the time he was proclaimed sultan till his death, his reign lasted nine years, six months and a few days. On the arrival of the news of his death at Baghdad the Vizier Fakhr al-Dawla ibn Jahir held a session of mourning for him in the Court of Peace.⁵⁶

ACCOUNT OF THE LINEAGE OF ALP ARSLAN AND SOMETHING OF HIS LIFE

His full name was Alp Arslan Muhammad ibn Da'ud Chaghri Beg ibn Mikha'il ibn Saljuq. He was generous, just and wise, and never listened to malicious reports. The lands he ruled were very extensive. The world was subject to him. Rightly was he addressed as Sultan of the World.

He had a merciful heart and was a friend of the ulema and prayed much to God for the continuation of the blessings He had bestowed upon him. One day in Marv he passed by some poor night-soil removers and wept. He prayed to God to provide him with means from His bounty.

[75] He was generous with alms. During Ramadan he would give 15,000 dinars. His administration kept the names of a vast number of religious mendicants throughout all his realm who received pensions and donations. In all his lands there were no oppressive measures or extortions. He was satisfied to take from his subjects the basic land tax, which was levied each year in two instalments to make things easier for them.

Some informers wrote him a malicious report concerning Nizam al-Mulk, his vizier, mentioning what dues and monies he received in his kingdom. The note was left where he prayed. He took it up and read it, then handed it to Nizam al-Mulk, saying, 'Take this letter. If what they write is true, then mend your ways, but if they are telling lies, then pardon them their fault and engage them in some business of state that will keep them too occupied to slander people.' This is an attitude than which none better can be told of any ruler.

He often had read to him the histories and improving tales of rulers, and the prescriptions of the Holy Law. When his good rule and his adherence to treaties became known amongst rulers, they declared their allegiance and submission to him, having initially resisted him. They presented themselves before him, coming from the furthest reaches of Transoxania and the confines of Syria.

He was extremely strict about protecting his subjects' property from the soldiery. It was reported to him that one of his personal mamlukes had stripped a certain farmer of his waist-wrapper, so he seized the mamluke and crucified him. This deterred people from interfering with others' property.

Alp Arslan's good qualities were numerous, though it is not appropriate to mention more than this much in this book. He left the following children: Malikshah, who became sultan after him, Ayaz, Tekesh, Buribars, Tutush, Arslan Arghun, Sara, A'isha, and another daughter.

[76]

ACCOUNT OF THE ACCESSION OF MALIKSHAH

After the Sultan Alp Arslan had been wounded he named his son Malikshah, who was with him, as his successor and ordered the army to swear allegiance to him, which

they all did. The person who managed all of this was Nizam al-Mulk.⁵⁷ Malikshah sent to Baghdad requesting that the khutbah should be in his name.⁵⁸ Prayers for him were duly said on the pulpits of Baghdad. Alp Arslan also recommended to his son Malikshah that his brother Qavurt Beg ibn Da'ud be given the provinces of Fars and Kirman, a specified amount of money and also his widow in marriage. Qavurt Beg was already in Kirman. Alp Arslan also recommended that his son Ayaz should be given what his father Da'ud had possessed, namely 500,000 dinars.⁵⁹ He said, 'Anyone who is not satisfied with what I have recommended for him, fight him and use [the money] I have assigned him to make war on him.'⁶⁰

Malikshah retired from Transoxania, and the army, which had crossed the river in somewhat over twenty days, now re-crossed in three. Malikshah maintained Nizam al-Mulk in the vizierate and added an extra 700,000 dinars for the provision of the army's pay. They returned to Khurasan with Nishapur as the destination.⁶¹ All the rulers of the provinces received a communication from Malikshah, inviting them to make the khutbah in his name and to obey his commands. While Ayaz [and⁶²] Arslan remained in Balkh, Malikshah marched with his army from Nishapur to Rayy.

[77]

ACCOUNT OF THE RULER OF SAMARQAND'S CAPTURE OF THE CITY OF TIRMIDH

In Rabi' II [16 December 1072–13 January 1073] Altegin, the ruler of Samarqand, took the city of Tirmidh. The reason for this was that when he heard of the death of Alp Arslan and the withdrawal of his son Malikshah from Khurasan, he had ambitions for the lands adjacent to his. At the beginning of the month he attacked Tirmidh and conquered it, transferring all the treasure and whatever else it contained to Samarqand.

Ayaz ibn Alp Arslan had left Balkh to go to Juzjan, which left the population of Balkh in fear. They sent to Altegin asking him for guarantees, which he granted, and so they made the khutbah in his name. He came to the city and his army plundered some of the possessions of the inhabitants. He then returned to Tirmidh. The ruffian mob of Balkh then attacked several of his men and killed them, so he returned and ordered the city to be burnt. The notables went out to him and begged him to show mercy and made their excuses. He forgave them but seized the merchants' money and forcibly laid his hands on a great deal of property.

On receipt of this news Ayaz returned from Juzjan to Balkh, where he arrived on the first day of Jumada I [14 January 1073]. The inhabitants offered him their allegiance, then he left the city for Tirmidh at the head of 10,000 horsemen on 23 Jumada II [7 March 1073]. Ayaz met the troops of Altegin in battle but was defeated. Most of his army drowned in the Oxus and many were slain. Few only escaped.

[78]

THE RULER OF GHAZNA'S ATTACK ON SAKLAKAND

Also during this year, in the month of Jumada I [13 January–11 February 1073], a large force from the army of Ghazna came to Saklakand,⁶³ where was Uthman, the uncle of Sultan Malikshah.⁶⁴ He had the title Emir of Emirs. They took him prisoner and carried him back to Ghazna with his treasure and his retinue. The Emir Gumushtegin

Bilge Beg,⁶⁵ who was one of the senior emirs, heard of this and pursued them, accompanied by Anushtegin, the ancestor of our present day rulers of Khwarizm. The raiders plundered the city of Saklakand.

ACCOUNT OF THE BATTLE BETWEEN SULTAN MALIKSHAH AND HIS UNCLE, QAVURT BEG

When Qavurt Beg, who was in Kirman, heard of the death of his brother, Alp Arslan, he marched towards Rayy, planning to take control of the kingdom, but Malikshah and Nizam al-Mulk arrived first and then marched from there against him.⁶⁶ They met in battle near Hamadhan in Sha'ban [April 1073].⁶⁷ The army inclined towards Qavurt Beg, and when the left wing of Qavurt charged Malikshah's right, they put it to flight. Then Sharaf al-Dawla Muslim ibn Quraysh and Baha al-Dawla Mansur ibn Dubays ibn Mazyad, who were with Malikshah, charged with their Arabs and Kurds against the right wing of Qavurt Beg and put them to flight. The rout of Qavurt Beg's followers was complete. Those of Malikshah's men who had fled went to the encampments of Sharaf al-Dawla and Baha al-Dawla and plundered them, enraged that the Arabs had defeated Qavurt Beg's army. They also plundered the property of the Chief Syndic Tirad ibn Muhammad al-Zaynabi, the envoy of the caliph.

[79] A local peasant came to Malikshah and informed him that his uncle, Qavurt Beg, was in a certain village. Malikshah sent people to take him and bring him to him. Sa'd al-Din Gohara'in was then ordered to garrot Qavurt.⁶⁸ Malikshah left Kirman in the hands of Qavurt's children and sent them robes of honour.⁶⁹ He assigned large fiefs to the Arabs and the Kurds for their part in the battle.

The reason why Sharaf al-Dawla and Baha al-Dawla were present with Malikshah was that Sultan Alp Arslan had been angry with Sharaf al-Din, and the caliph had sent the Chief Syndic Tirad ibn Muhammad al-Zaynabi to him in Mosul. Sharaf al-Din took him with him to Alp Arslan to intercede for him in the name of the caliph.⁷⁰ When he reached al-Zab letters which his vizier Abu Jabir ibn Saqlab had written were intercepted, so Sharaf al-Dawla arrested him and put him to death, then continued with Tirad. The news of Alp Arslan's death and of Malikshah's journey back reached them, so they made their way to join Malikshah. Baha al-Dawla, on the other hand, had come with money which his father had sent to the sultan and was for that reason present at the battle.

ACCOUNT OF THE ENTRUSTING OF AFFAIRS TO NIZAM AL-MULK

The army of Malikshah acted without restraint and laid their hands on the property of his subjects, claiming that, 'It's no-one but Nizam al-Mulk who is preventing the sultan from giving us money.' The people were severely afflicted. Nizam al-Mulk brought this to the attention of the sultan and explained to him the weakness, the destruction of the country and the loss of authority that such conduct would entail. Malikshah said, 'Act in this as seems to you most expedient,' and Nizam al-Mulk replied, [80] 'I cannot act without your authorisation.' 'I hand over to you all affairs, great and small,' said the sultan, 'You are my father.' He swore an oath to this and gave him a fief in addition to what he already had, containing Tus, Nizam al-Mulk's home city. He gave him robes of honour and many titles, including Atabeg, which means 'father-emir.' Nizam al-Mulk demonstrated the competence, courage and excellent

statecraft for which he is famous. As an instance of that, a poor woman appealed to him for assistance. He stopped to speak to her and to hear what she had to say. One of his chamberlains urged him on and disapproved of what he had done, but Nizam al-Mulk said, 'It's for people like this woman that I have employed you. The emirs and the notables, they do not need your services,' and he dismissed him from his post as chamberlain.

— [81–7] — ⁷¹

[88]

ACCOUNT OF MISCELLANEOUS EVENTS

This year the khutbah in Jerusalem was made in the name of the Abbasids.⁷²

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This year there died the Imam Abu'l-Qasim Abd al-Karim ibn Hawazin al-Qushayri of Nishapur, the author of *The Treatise* and other works. He was an imam, lawyer, student of the sources of Islamic jurisprudence, exegete of the Koran, secretary, a man of many parts. He had a horse which had been presented to him, which he rode for about twenty years. When the Shaykh died, his horse would eat nothing, lived on for a week and then died.⁷⁴

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[90]

The Year 466 [1073–74]

ACCOUNT OF THE INVESTING OF SULTAN MALIKSHAH WITH THE SULTANATE AND WITH ROBES OF HONOUR

In Safar of this year [October 1073]⁷⁶ Gohara'in came to Baghdad from the sultan's camp and was received in audience by the Caliph al-Qa'im bi-Amr Allah. While his heir apparent, al-Muqtadi bi-Amr Allah, stood just behind him, the caliph delivered to Gohara'in the sultanate investiture document for Sultan Malikshah, the beginning of which was read out by the vizier. Gohara'in also received a banner which the caliph fastened with his own hand. On that day no-one was denied access to the Caliphal Palace and the Court of Peace was filled with the common people, so that it was a great trouble for anyone to get clear, and people congratulated one another on getting out safely.

ACCOUNT OF THE INUNDATION OF BAGHDAD

This year⁷⁷ the east bank, and part of the west bank, of Baghdad were flooded. The reason for this was that the Tigris rose enormously and burst its dykes at the Mu'izz Dam. A great torrent came in the night and the water overflowed from the desert helped by a strong wind. It poured into the houses over the walls. It rose from the sewers and wells on the east bank and many people perished under collapsing

buildings. The river boats were tied up below the Taj [Palace] for fear they would sink.⁷⁸ The caliph, dressed in the Mantle and sceptre in hand, prayed humbly for relief.

Aytegin al-Sulaymani came from Ukbara and said to the vizier, 'The sailors are extorting too much from the people at [91] the ferry crossings,' so, having summoned them, he threatened them with execution and ordered them to take what was customary.

The people were gathered for prayer and the Friday khutbah was on two occasions performed in the 'flyer'.⁷⁹ On the west bank the Cemetery of Ahmad [Ibn Hanbal] was inundated, as was the shrine at the Straw Gate, and the city wall collapsed, for the cost of repairing which Sharaf al-Dawla provided 1,000 dinars. The water entered the Adudi Hospital through the windows.

A remarkable thing told in connection with this flood is that in the previous year the people had censured the prevalence of female singers and wines. A certain person had broken the lute strings of a singer who was with a soldier. The soldier she was with responded violently and struck the man. The mob gathered, along with several imams, including Abu Ishaq al-Shirazi, and called on the caliph for his protection and help. They demanded that the brothels and taverns be destroyed or closed down. The caliph promised to write to the sultan about the matter, so they calmed down and then dispersed. Many men of piety kept up the call for an investigation. Then it came about that Baghdad was flooded and both the caliph and the army suffered greatly from that. Indeed, the hardship touched all the population. The Sharif Abu Ja'far ibn Abi Musa saw some chamberlains who were saying, 'We shall write to the sultan and we shall take every step to disperse these people,' and one who was saying, 'Hold your peace until the reply comes.' Abu Ja'far said to him, 'We have written already, as you have, but our reply has come before your's,' by which he meant that they had complained to God Almighty about their situation, and the flood was His reply to them before the arrival of any letter of the sultan.

[92]

ACCOUNT OF MALIKSHAH'S CAPTURE OF TIRMIDH AND THE PEACE BETWEEN HIM AND THE RULER OF SAMARQAND

We have already related how the Khaqan Altegin, the ruler of Samarqand, had captured Tirmidh after the death of Sultan Alp Arslan. When Malikshah was firmly established in power, he marched to Tirmidh and put it under siege. The army filled in the city moat and bombarded the place with mangonels. The garrison became fearful and asked for terms, which were granted. They marched out of the city and surrendered it.

In the city was a brother⁸⁰ of Khaqan Altegin, whom the sultan received with respect, gave robes of honour and treated with kindness, before setting him free. He entrusted the citadel of Tirmidh to the Emir Savtegin, ordering him to repair it, to fortify it and to repair the wall with well-dressed stone and to dig and deepen the moat. This was done.

Sultan Malikshah then marched to Samarqand, which was abandoned by its ruler. The latter sent to sue for peace and beg Nizam al-Mulk to agree to that, apologizing for his interference in Tirmidh. His request was granted and peace was made.⁸¹ Malikshah withdrew to Khurasan, then from there to Rayy. He assigned Balkh and Tukharistan to his brother, Shihab al-Din Tekesh.⁸²

This year there occurred the death of Ayaz, the brother of Sultan Malikshah, so he was spared any trouble he might have caused, as he had been spared any trouble from his uncle, [93] Qavurt Beg.

In Rabi' I [4 November–3 December 1073] the Cadi Abu'l-Husayn ibn Abi Ja'far al-Simnani died,⁸⁵ the father-in-law of the Chief Cadi Abu Abd Allah al-Damghani. His son, Abu'l-Hasan, succeeded him in his posts as cadi in Iraq and Mosul. He had been born in the year 384 [994]⁸⁶ in Simnan. He and his father were extreme devotees of the Ashari [theological] school, concerning which his father wrote many works. This is a rather unusual thing, to find a Hanafi who was also an Ashari.

[94]

The Year 467 [1074–75]

ACCOUNT OF THE DEATH OF AL-QA'IM BI-AMR ALLAH AND A LITTLE ABOUT HIS REIGN

On the eve of Thursday 13 Sha'ban [3 April 1074], al-Qa'im bi-Amr Allah, the Commander of the Faithful, died (may God be pleased with him). His full name was Abd Allah Abu Ja'far ibn al-Qadir Abu'l-Abbas Ahmad, son of the Emir Ishaq ibn al-Muqtadir Abu'l-Fadl Ja'far ibn al-Mu'tamid Abu'l-Abbas Ahmad.

The cause of his death was that he had been afflicted by an itching of the skin and had been bled. He slept alone and the cupping wound burst open, causing him to loose a lot of blood without realising it.⁸⁸ When he awoke he had already grown weak and lost his strength. He was sure he was going to die, summoned his heir apparent and gave him various last items of advice. He then summoned the two syndics, the chief cadi and others along with the Vizier Ibn Jahir. He made them his witnesses that he had appointed his grandson, Abu'l-Qasim Abd Allah ibn Muhammad ibn al-Qa'im bi-Amr Allah, as his designated heir.

After his death he was washed by the Sharif Abu Ja'far ibn Abu Musa al-Hashimi and al-Muqtadi said the last prayers over him. His age was 76 years,⁸⁹ three months and five days, and his caliphate had lasted 44 [95] years, eight months and a few days. It is said that he was born on 18 Dhu'l-Hijja of the year 391 [8 November 1001]. On that basis he would have been 76 years, nine months and 25 days old.

His mother was an *umm walad*,⁹⁰ called Dewdrop (Qatr al-Nada), an Armenian, although it is claimed she was a Greek. She lived to see him caliph. It is said that her name was Banner (Alam). She died in Rajab of 452 [August 1060].

Al-Qa'im was handsome and pleasant of features, white-skinned but tinged with brown, and well-formed in body. He was pious, good-fearing, ascetically-minded and learned. His trust in God Almighty was sure and his patience great. He possessed an interest in literature and an excellent knowledge of the secretarial arts. He would not accept most of what was written from the Diwan, but used to make many corrections. He was devoted to justice and fair treatment, and always strove to satisfy people's

requests, not thinking to deny anything that was demanded of him.

The steward, Muhammad ibn Ali ibn Amir, said, 'One day I entered the Storehouse. Every single person there had a petition to give me. My sleeves became full of them. I said to myself, "If the caliph were my brother, he would ignore all of these," so I threw them into a pool, while the caliph was watching although I was unaware of that. When I entered into his presence, he ordered his servants to retrieve the petitions from the pool. This was done and he read them through and minuted them, granting what their writers wished. Then he said to me, "You, fellow! What made you do that?" I replied, "Fear of their being found irksome." "Do not do anything like that again," he said, "for it's none of our own money that we have given them. We are but trustees."

The following were viziers for al-Qa'im: Abu Talib Muhammad ibn Ayyub, Abu'l-Fath ibn Darust, the Ra'is al-Ru'asa and Abu Nasr ibn Jahir. His cadis were Ibn Makula and Abu Abd Allah al-Damghani.

[96]

ACCOUNT OF THE ACCESSION OF THE CALIPH AL-MUQTADI BI-AMR ALLAH

When al-Qa'im died, al-Muqtadi Abd Allah⁹¹ ibn Muhammad ibn al-Qa'im was recognised as caliph. Mu'ayyad al-Mulk, the son of Nizam al-Mulk, the Vizier Fakhr al-Dawla Ibn Jahir and the latter's son, Amid al-Dawla, also the Shaykh Abu Ishaq, Abu Nasr Ibn al-Sabbagh, the Chief Syndic Tirad, the Syndic al-Tahir al-Mu'ammār ibn Muhammad, the Chief Cadi Abu Abd Allah al-Damghani and other notables and leading personages, all came before him and declared their allegiance.

It is said that the first to swear allegiance was the Sharif Abu Ja'far ibn Abu Musa al-Hashimi, for he did so when he had finished the ritual washing of al-Qa'im. He recited:

When a noble amongst us passes on, there arises another.

Then he was stuck for words, and al-Muqtadi said:

When a chatter-box says what his betters have said, he's a busy-body!

When they had completed the swearing of allegiance, he led them in the evening prayer.

Al-Qa'im had no other descendants but him, for Dhakhirat al-Mulk Abu'l-Abbas Muhammad, al-Qa'im's son, died during the lifetime of his father, and he was his only son. The people were convinced that it was the end of the line and that the caliphate would pass from the house of al-Qadir to some other and they did not doubt that affairs would be in chaos after al-Qa'im, because all those not from the house of al-Qadir had mingled with the common people in the city and were living the life of petty tradesmen. Had people been compelled to make one of them caliph, he would not have had the necessary acceptance or respect. However, God decreed that Dhakhirat al-Din Abu'l-Abbas had a slave-girl whose name was Urjuwan, with whom he used to cohabit. After his death, after she had seen the misfortune that had come upon al-Qa'im and his dismay at the extinction of his line of descent, she told the caliph that she was pregnant. All hearts' desires fastened on that, and she duly bore [97] al-Muqtadi six months⁹² after the death of her master. Al-Qa'im was extremely happy and great was his joy. He was very solicitous for the child and loved

him dearly.

At the time of the Basasiri affair, al-Muqtadi was about four years old. His family hid him and Abu'l-Ghana'im ibn al-Muhallaban carried him to Harran, as we have related. When al-Qa'im returned to Baghdad, al-Muqtadi was restored to him, and al-Qa'im appointed him heir apparent on his reaching puberty. On his accession he confirmed Fakhr al-Dawla ibn Jahir as his vizier according to the advice al-Qa'im had given him, and he despatched Amid al-Dawla⁹³ ibn Fakhr al-Dawla ibn Jahir to Sultan Malikshah to take his oath of allegiance. This journey was in Ramadan [May 1075] and he sent with him such varieties of gifts as beggar description.⁹⁴

ACCOUNT OF MISCELLANEOUS EVENTS⁹⁵

This year in Shawwal [20 May–17 June 1075] there was a fire at Baghdad in a baker's shop in al-Mu'allā Canal [district]. Apart from private houses, 180 shops⁹⁶ were burnt in the market. Then the fire broke out in Ma'muniyya, then in Zafariyya, then in Kitchen Street, spreading to the Caliphal Palace, the Bath of al-Samarqandi, Azaj Gate and Basra Gate.⁹⁷ What was destroyed by the fire was beyond reckoning.

The Alid ruler of Egypt, al-Mustansir, sent to the ruler of Mecca, Ibn Abu [98] Hashim,⁹⁸ a letter with a splendid gift, and asked him to restore the khutbah in his name at Mecca (may God Almighty defend it). He replied, 'My oaths and undertakings were given to al-Qa'im and to Sultan Alp Arslan, but they are both now dead.' He duly made the khutbah for al-Mustansir in Mecca and dropped the khutbah in the name of al-Muqtadi.⁹⁹ The Abbasid khutbah in Mecca had lasted for four years and five months. It was restored to them again in Dhu'l-Hijja of the year 468 [6 July–3 August 1076].

— 100

In this year Nizam al-Mulk and Sultan Malikshah assembled several leading astronomers, who fixed the start of the new year (*Nayruz*) at the starting point of [the House of] Aries [i.e. the vernal equinox]. Previously the new year had been when the sun was halfway through Pisces. This initiative of the sultan provided the starting point for yearly calendars.

At the same time astronomical observations were undertaken for Sultan Malikshah. A group of astronomers gathered to carry this out, including Umar ibn Ibrahim al-Khayyami,¹⁰¹ Abu'l-Muzaffar al-Asfizari, Maymun ibn al-Najib al-Wasiti and others. A large sum of money was expended on this and the observations lasted until the sultan died in the year 480 [1087–88], but they were discontinued after his death.

[99]

The Year 468 [1075–76]

ACCOUNT OF THE CAPTURE OF DAMASCUS BY AQSIS

We have already mentioned how Aqsis¹⁰² captured Ramla and Jerusalem in the year 463 [1071–71]¹⁰³ and besieged the city of Damascus. After his withdrawal from the latter, he began yearly attacks on its districts at the time of harvest, when he would seize the crops. He and his troops grew strong but the population of Damascus and its

local force weakened. In Ramadan of the year 467 [20 April–19 May 1075] he marched to Damascus and put it under siege. The governor on behalf of the Caliph al-Mustansir was al-Mu'alla ibn Haydara. Aqsis could make no impression on the city and lifted the siege in Shawwal [20 May–17 June]. The governor al-Mu'alla then fled in Dhu'l-Hijja [18 July–15 August]. The reason for his flight was that his rule of the [local] troops and the people had been wicked and tyrannical. Many were the pleas raised against him. The army rebelled against him and were helped by the common people, so he fled to Banyas, then on to Tyre. Later he was taken to Egypt, imprisoned and died in captivity.

After his flight from Damascus the Masmuda soldiery gathered together and appointed Intisar ibn Yahya al-Masmudi, known as Razin al-Dawla to govern them.¹⁰⁴ Prices rose high and there were cases of cannibalism.¹⁰⁵ A dispute then arose between the Masmudis and the city militia (*aḥdāth*). Aqsis learnt of that and returned to Damascus, descending on the city in Sha'ban of this year [10 March–7 April 1076]. Because of the siege, foodstuffs became unavailable. [100] A 'sack' [of wheat]¹⁰⁶ was sold, if it could be found, for more than 20 dinars. They then surrendered the city to him on terms. Intisar was compensated with the citadel of Banyas and the city of Jaffa on the coast. Aqsis and his troops entered Damascus in Dhu'l-Qa'da [June 1076] and on Friday, five days from the end of the month [Friday, 1 July] the khutbah was made there in the name of al-Muqtadi, the Abbasid caliph.¹⁰⁷ This was the end of the khutbah for the Egyptian Alids [Fatimids]. Aqsis took control of most of Syria and prohibited the formula 'Come to the best of work' in the call to prayer, which greatly pleased the population. However, he tyrannized the population and ruled them badly.

ACCOUNT OF MISCELLANEOUS EVENTS¹⁰⁸

This year Nasr ibn Mahmud ibn Mirdas took Manbij from the Byzantines.

Sa'd al-Dawla Gohara'in came as prefect to Baghdad from the sultan's camp, accompanied by the Amid Abu Nasr as inspector of the Baghdad region.¹⁰⁹

This year the local troops in the Marsh Lands rebelled against the emir, Abu Nasr ibn al-Haytham, and refused his orders. He fled from them and lost the property, treasure and money that he had gathered over a long period. He took with him not a single item of all that. He became a dependent lodger with Gohara'in, the prefect of Iraq.

During the year the dykes at Falluja burst and all flow of water ceased in al-Nil and other districts in those lands of Dubays ibn Mazyad. The population emigrated and sickness broke out amongst them. [101] There was no change until Amid al-Dawla Ibn Jahir repaired the break in the year 472 [1079–80].

There died in Sha'ban [March 1076] the Cadi Abu'l-Husayn Muhammad ibn Muhammad ibn al-Baydawi,¹¹¹ the Shafi'i lawyer. He used to teach law in Saluli Street in Karkh and was the son-in-law of the Cadi Abu'l-Tayyib al-Tabari.¹¹²

And [there died] Abd al-Rahman ibn Muhammad ibn Muhammad ibn al-Muzaffar ibn Muhammad ibn Da'ud Abu'l-Hasan ibn Abu Talha al-Da'udi, a transmitter of *The Genuine Collection*¹¹³ of al-Bukhari. He was born in 374 [984–85], and studied Tradition and Shafi'i law under Abu Bakr al-Qaffal and Abu Hamid al-Isfara'ini. He

was a colleague of Abu Ali al-Daqqaq and Abu Abd al-Rahman al-Sulami. He was a pious and charitable man. Nizam al-Mulk sought him out and sat at his feet to hear his homilies. One of the things he said was: 'It is God Almighty who has given you power over His servants. Consider well how you will reply to Him when He calls you to account for them,' at which Nizam al-Mulk wept. His death occurred at Bushanj.

— 114

[103]

The Year 469 [1076–77]

HOW AQSIS BESEIGED CAIRO AND THEN WITHDREW

In this year Aqsis went from Damascus to Cairo¹¹⁵ and put it under siege and pressed hard on the inhabitants. There was nothing left to prevent its capture, when the populace gathered with Ibn al-Jawhari, the preacher, in the main mosque, where they wept and prayed to God in all submission. God accepted their pleas and Aqsis was defeated without a battle. He retired unaccountably in a most wretched state. He arrived at Damascus, having been deserted by his men.¹¹⁶ He found that the population there had looked after those he had left behind and his monies. He thanked them for this and waived the land tax for that year.

He then went to Jerusalem and learnt that the people there had ill-treated his men and those he had left in charge. They had blockaded them in the Sanctuary of David¹¹⁷ (on him be peace). At his approach, the populace fortified the city to resist him and insulted him. He attacked and broke into the city by force and sacked it. Large numbers were killed, even those who had taken refuge in the Aqsa Mosque and the Haram. He spared only those who were in the Dome of the Rock.

Aqsis is the way that the Syrians write the name. The correct form is Atsiz, which is a Turkish name. A certain Syrian historian¹¹⁸ has related that when Atsiz came to Cairo, the Amir al-Juyush Badr mobilised the troops and called upon the help of the Bedouin and other local people. He gathered [104] a large host. A battle was fought and Atsiz was defeated and most of his men slain. One brother of his was killed and another brother lost a hand. Atsiz retired in rout to Syria with a small remnant of his force. He came to Ramla and from there went on to Damascus.¹¹⁹

Someone I trust related on the authority of several Egyptian scholars that when Atsiz came to Egypt and camped outside Cairo his men behaved very badly towards the inhabitants and oppressed them, taking their property and committing wicked acts. The village headmen and chiefs (*muqaddams*) sent their complaints about what had befallen them to the Caliph al-Mustansir bi-Allah, the Alid. He sent back his reply, saying that he was incapable of repelling this enemy. They then said, 'We shall send you the fighting men we have to join with you. To those that have no arms you can give some from your stores. This enemy force feels itself secure. They have dispersed throughout the land. We shall all rise up against them on the same night and kill them. You can move against him with the men that join you and he will not have strength to withstand you,' The caliph agreed to this plan.

They sent him men and all on the same night rose with the forces they had. They fell upon their enemies and killed them to the last man. Not one of them survived except for those with Atsiz in his camp. The force with al-Mustansir in Cairo marched

out against him and he was unable to stand firm against them. He turned in flight and went back to Syria, and so the people of Egypt were spared his wickedness and oppression.

ACCOUNT OF MISCELLANEOUS EVENTS

During this year there came to Baghdad Abu Nasr, son of Abu'l-Qasim al-Qushayri, on pilgrimage to Mecca. He held preaching sessions in the Nizamiyya Madrasa and in the Hospice of the Chief Shaykh. He had some confrontations with the Hanbalis because he spoke according to the beliefs of al-Ashari, which he upheld. His followers and partisans were numerous, but his Hanbali opponents and their followers attacked the Nizamiyya Madrasa Market and killed several people. [105] Amongst the partisans of al-Qushayri were the Shaykh Abu Ishaq [al-Shirazi] and the Chief Shaykh and other notables. Serious incidents occurred between the two parties.¹²⁰

This year the Emir Ali ibn Abu Mansur¹²¹ Faramurz ibn Ala al-Din Abu Ja'far ibn Kakuya married the Lady Arslan, the daughter of Da'ud [Chaghri Beg] and aunt of Sultan Malikshah, who had been the wife of al-Qa'im bi-Amr Allah.

In Mesopotamia, Iraq and Syria there was a great plague with many deaths, so that much of the crops remained without anyone to gather them in, so great had the mortality been.

— [106] — ¹²²

- 1 The *Kāmil* omits mention of Alp Arslān's further campaigning this year in the Caucasus. He besieged Ganja and received the submission of its ruler, Faḍlūn ibn Abu'l-Aswar. The sultan also planned an attack on the Allans but severe winter weather prevented this. The daughter of the Georgian King Baghrat, whom he had married, was divorced and given to Faḍlūn (*Mir'āt*, 136, ll. 2–12).
- 2 According to *Muntaẓam*, viii, 248, there were some effects in the Hijaz and it was felt in Kufa. A merchant's letter claimed that only two streets survived in Ramla and 15,000 souls were lost.
- 3 He came on 12 Rajab/17 May 1068 (Bundārī, 34).
- 4 The caliph's order was issued on Tuesday 8 Dhū'l-Qa'da/= 9 September 1068, and he left Baghdad the following Thursday/= 11 September (*Mir'āt*, 253; *Muntaẓam*, viii, 249). Fallūja is on the Euphrates just north of Anbār (Krawulsky, 477).
- 5 Omitted: i) famine in Egypt, ii) al-Arbus in Tunisia taken by al-Nāṣir ibn Alnās.
- 6 He died on a Tuesday, and was buried the following day, Wednesday 14 Muharram/24 November 1067, but this was a Saturday If the date is a mistake for 24 Muharram/4 December 1067, that would be a Tuesday (*Muntaẓam*, viii, 251, ll. 19 ff). The *Kāmil* text has "ibn Abd al-Malik". He was in fact 'Abd al-Malik ibn Muḥammad ibn Yūsuf (see Makdisi, *Ibn 'Aqīl*, 274–7).
- 7 This famous hospital (*bīmāristān*) situated on the Tigris in West Baghdad was founded by the Buwayhid ruler, Adud al-Dawla Abū Shujā' Fanākhuro (d. 372; 983), and was opened a little before his death.
- 8 The removal of this influential man of affairs and strong supporter of the Hanbalis prompted renewed teaching activity by the Mutazilites. The caliph was urged to re-issue the Qādirī creed, which was read in the mosques (*Muntaẓam*, viii, 248–9; see the biographical notice op. cit. 250–252).
- 9 Muḥammad ibn al-Ḥasan, born 385/995, died at Kufa 24 Muharram of this year, 5 December 1067. He had "converted" from Shāfi'ī Sunnism to become a leading Imāmī Shiite lawyer and theologian. See Makdisi, *Ibn 'Aqīl*, 284–5.

- 10 The *Kāmil* omits to record i) that the Byzantines took Aleppo in Muḥarram, November 1068 (*Mir'āt*, 136–7), ii) that Alp Arslān marched from Isfahān to attack Fadlūya, the Shābankāra Kurd, who had rebelled against the sultan and allied himself with Qāvurt Beg. Fadlūya was taken in Sha'ban/May–June 1069. See *Mir'āt*, 137–9:

Fadluya's brother, Hasanuya, came seeking terms and claimed that he had broken with his brother because of his rebellion against the sultan, and he guaranteed to take his castles and to "cough up" his treasure. What he said was taken at face value and he was promised good treatment. The sultan left Shiraz to go to Kirman, while Nizam al-Mulk reduced the castles one by one, now by diplomacy, now by force. He came and camped before Kharasha [otherwise Khūrshāh, a castle about fifteen miles from Jahrum in Fars (Le Strange, *Caliphate*, 254, and cf. Krawulsky, 173)]. ... The sultan learnt that Fadluya's brother was a spy. [138] In a drunken state he summoned him and said, 'Where are your promises? No money have you produced and no castle have you conquered.' ... Then to the Emir Abu Ali ibn Kalijar he said, 'Take and kill him. He and his brother killed your brother, Abu Mansur.' To this he replied, 'My brother's son is here. He has more right to extract vengeance than I.' He handed over Hasanuya to his nephew, who cut his throat with a dagger that the sultan gave him.

Alp Arslan proceeded to Bardsir where Qavurt Beg was, but Nizam al-Mulk remained besieging Kharsha for a long time, while Fadluya sent him fruits and flowers as though to taunt him. Nizam al-Mulk gave up hope and planned to depart. However, it happened that Fadluya intended to leave the castle to go to another and gather his followers and his clansmen and to hold the passes against Nizam al-Mulk. He left at night with thirty men, but most of the besiegers saw them and pursued them. Fadluya concealed himself in a cave. The Turks took one of his men and threatened to kill him, thinking that they had come out to fetch water. The man said, 'Do not kill me. I am one of Fadluya's men,' and he explained the situation to them. He led them to the cave where Fadluya was. They went in, seized him and took him to Nizam al-Mulk. ... [The castle surrendered and Fadluya was sent to the sultan at Bardsir, who ordered his execution but then pardoned him.] ... A letter from Qavurt Beg to his brother arrived with pleas for clemency and appeals to kinship. The sultan softened towards him, but at this juncture one of his men came and told the sultan that Qavurt Beg had written to several persons with promises and they had agreed to assassinate the sultan. He revealed all the circumstances. The sultan executed the conspirators, but he realised that this had been devised not only by them but by a majority in the army. He returned to Shiraz, where he left his son, Malikshah, in control with some part of his army, and placed the Amid Abu Sa'd the Comptroller to serve him. He left for Isfahan, which he entered during the last ten days of Dhu'l-Hijja [10–19 October 1069], intending to travel on to Rayy.

- 11 He returned to Baghdad on Wednesday 12 Šafar/= 10 December 1068. With many seeking this office and the sultan also pushing a candidate, the caliph chose Abū'l-Ḥasan ibn 'Abd al-Raḥīm, despite the fact that he had had connections with Basāsiri. There was widespread opposition to this choice, and it was easier to recall Ibn Jahīr. He was reinvested with the office on Wednesday 3 Rabi' I, 31 December 1068 (*Mir'āt*, 254–5; Bundārī, 35).
- 12 For minor variants and 13 more lines, see *Mir'āt*, 256. For 17 lines in all, see *Muntaẓam*, viii, 253–4.
- 13 Omitted: a serious fire that damaged the Umayyad Mosque in Damascus.
- 14 The *Kāmil* omitted mention of the following matters:
- i Nizām al-Mulk formally drew up the waqf documents for the Nizāmiyya madrasa (*Mir'āt*, 140, ll. 3–5). The assembly for their reading and recording took place on Monday 26 Jumādā II/= 12 April 1070 (*Muntaẓam*, viii, 256, ll. 20–24).
 - ii The sultan turned against the Kurd Faḍlūya and imprisoned him at Istakhr in a deep pit.

- An attempt to free him was made, but his guards were alerted and slit his throat as ordered by Nizām al-Mulk in such an eventuality (*Mir'āt*, 140, ll. 6 ff.).
- iii During this year Ishāq, known as Šultānshāh, the son of Qāvurt Beg, came to Alp Arslān's court for help in his rebellion against his father. The sultan equipped him and provided him with men ('Turks and Turkomans'). Qāvurt Beg was victorious in a subsequent engagement in Kirman (*Mir'āt*, 143–4).
- 15 With 300,000 men, he besieged Manbij for 16 days (*Muntaẓam*, viii, 256). According to *Mir'āt*, 142, ll. 8–9, the sultan raided Byzantine territory in response to this attack on Manbij.
- 16 Omitted: an unsuccessful attack on Tyre by Amīr al-Juyūsh Badr from Egypt.
- 17 This refers to Abū Hāshim Muḥammad, the first Sharif of Mecca (455–487/10631094) of the line of the Hawāshim, who ruled until 598/1200. His being called "son" of Abū Hāshim refers to his descent from the brother of the Sharif Ja'far (just after the middle of the tenth century). He was notorious for his vacillating policy, now acknowledging the Fatimids, now the Saljuqs. See *El*, 2nd ed., vi, 148. Also below pp. 189 and 191, note 108.
- 18 The Emir of Mecca was in trouble because the Fatimid caliph was no longer able to afford to send him subsidies. The emirs of Mecca and Medina were obliged to melt down various treasures of the sanctuaries (*Muntaẓam*, viii, 256).
- 19 He had gone to Rayy on an embassy of friendship for the caliph. Alp Arslan proposed his own daughter by the Lady Safariyya as a bride for the caliph's heir, which was accepted (*Mir'āt*, 141, ll. 1–6). 'Amīd al-Dawla arrived back in Baghdad during Rajab/15 April–14 May 1070, accompanied by the envoys of the ruler of Mecca (Bundārī, 36).
- 20 The influx of refugees was in Dhū'l-Qa'da/11 August–9 September 1070. Ibn al-jawzī mentions that during this crisis some of the wardrobe and furnishings of the caliph were sold in Cairo, amongst them things that came from Baghdad on the two occasions mentioned in the text, but there is no indication that any were brought back to Baghdad this year (*Muntaẓam*, viii, 257).
- 21 The original is *kazaghands* (from Persian *kazh-āghand*) which were cotton or silk garments, quilted and strengthened internally to serve in place of cuirasses.
- 22 In the original 'his army', meaning al-Qā'im's. I have also changed 'him' to 'you' in the following line. The plague named after 'Amwās (the ancient Emmaus) caused great mortality in the early years of the Arab Conquest, in the year 18/639 according to the historian al-Ṭabari.
- 23 Omitted: three short biographical notices.
- 24 See *Mir'āt*, 142, the envoy announcing this change of allegiance arrived during Dhū'l-Hijja 462/September–October 1070.
- 25 Ibn Jahir, the caliph's vizier, had written to Maḥmūd and the Banū Kalb in the hinterland of Damascus and the headmen in Damascus itself, urging the change of khutbah and guaranteeing protection (*amān*) from the Turkomans and the sultan's troops, an empty promise as events showed (*Mir'āt*, 142–3).
- 26 He left Hamadhān in Dhū'l-Qa'da 462/11 August–9 September 1070 (*Mir'āt*, 143, ult.).
- 27 The verb *tabarraka* means to make contact with the *baraka* of someone or something, 'the blessing, the magic powers'.
- 28 The inhabitants of Edessa offered 50,000 dinars, provided the sultan first burnt his siege engines. This done, they reneged. The sultan threatened to kill their envoy but was persuaded against this by Nizām al-Mulk. He moved from Edessa on 11 Rabi' II/16 January 1071, partly because the 'Iraqis' amongst his army, Tughril Beg's former troops, were dissatisfied at the delay in their pay (*Mir'āt*, 144).
- 29 Lit. 'tread my carpet', a conventional phrase for humble submission.
- 30 The sultan camped at the Euphrates on 14 Rabi' II/19 January 1071. His troops plundered Aleppan lands devastatingly and also as far south as Qaryatayn in the district of Homs. To the caliphal envoy Mahmud said, 'I shall obey you when this sultan is some distance away. I asked for protection for myself and for my lands. Well, you have seen how the lands are

destroyed and plundered, and I am required to appear before him.'

The envoy, whose own account of his mediation is quoted, tried to arrange peace on payment of 20,000 dinars to the sultan and 5,000 to Nizām al-Mulk, but Maḥmūd claimed his treasury was empty. See *Mir'āt*, 144–6.

- 31 The actual investment of the city began on Sunday the last day of Jumādā II, 3 April 1071 (*Mir'āt* 146, ll. 3–4).
- 32 Romanus IV Diogenes (1067–71). In the Arabic 'Armānūs'.
- 33 The *Kāmil* text has *al-Gharb* here, lit. 'the west.' Emend to *al-Ghuzz*, i.e. Oghuz. Ibn al-Jawzī refers to '15,000 Ghuzz from beyond Constantinople' (*Muntaẓam*, viii, 261), although that could refer to the Pechenegs. Bundārī, 39, ll. 1–2, has this list: 'Greek, Russian, Oghuz (*Ghuzzi*), Qipchāq, Georgian, Abkhāzī, Khazar, Frank and Armenian.'
- 34 Bundārī, 38, l. 20: 'to Tabriz.'
- 35 According to *Mir'āt*, 146, Alp Arslān had precipitately left Aleppo and crossed the Euphrates like someone in flight', losing lots of horses and camels.
- 36 The decisive engagement took place on Friday 3 days left of Dhū'l-Qa'da/= 26 August 1071, at a place called Zahwa between Khilāṭ and Manazgird, otherwise Malazgird or Manzikert (*Mir'āt* 148, ll. 5–10).
- 37 The sultan sent a mamluke called Shādī, who had several times accompanied envoys to the emperor, to verify the captive's identity (*Mir'āt*, 149, ll. 13–14; *Muntaẓam*, viii, 262).
- 38 This seems to have been a way of making up for humiliating treatment that the emperor had earlier forced upon Ibn al-Muhallaban when on an embassy from the caliph (see *Mir'āt* 151; *Muntaẓam*, viii, 264).
- 39 I.e. Michael VII Ducas, ruled 1071–8.
- 40 Cappadocia is intended.
- 41 *Mir'āt*, 154–5, *sub anno* 464/1071–72, gives an account of Romanus' subsequent history. He attempted to seek help from the ruler of the Armenians, Sanakhārīb (?), but was blinded and imprisoned. According to Vasiliev, *History of the Byzantine Empire*, vol. i, 356, Romanus returned to Constantinople, 'was blinded by his foes, and died shortly after.'
- 42 According to *Mir'āt*, 169, ll. 4ff., Atsiz took Jerusalem and its dependent forts only in Shawwāl 465/June–July 1073.
- 43 Omitted: the *tarjama* of Abū'l-Qāsim Abd al-Raḥman ibn Muḥammad ... al-Fūrānī, a Shafī'i lawyer.
- 44 This is the famous biographical dictionary entitled *The History of Baghdad*. Abū Bakr al-Khaṭīb al-Baghdādī was born in Jumada II 391/May 1001 and died on Monday 7 Dhū'l-Hijja 463/Monday 5 September 1071 (see *Encyclopedia of Arabic Literature*, ii, 438–9). He had leanings towards Asharism and transferred from the Ḥanbalī to the Shāfī'i school of law. See *Muntaẓam*, viii, 265–270.
- 45 Omitted: the *tarjama* of Karīma, daughter of Aḥmad ibn Muḥammad, of Marv, a transmitter of Bukhārī's *Ṣaḥīḥ*.
- 46 The following, not mentioned in the *Kāmil*, is found in *Mir'āt* 155–6:

In Rabi' I [December 1071] the Vizier Abu'l-Ala came from the sultan wearing the latter's robes of honour. He had been given the title 'Vizier of Viziers' and he bore a document assigning him half the fief of the Vizier Ibn Jahir, a mark of the sultan's displeasure at Ibn Jahir, and orders to act as the sultan's deputy in Baghdad. This was Nizam al-Mulk's doing, and it weighed heavily on the caliph, who ordered no official reception for Abu'l-Ala, so that he made his entry alone, kissed the threshold at the Nubian Gate and went away. Three days after him Sa'd al-Din Gohara'in arrived [156] with a letter from the sultan concerning Fakhr al-Dawla [Ibn Jahir], censuring him and requesting proper attention to the Vizier Abu'l-Ala. The caliph's retinue and vizier met Gohara'in, who dismounted at the Nubian Gate and kissed the threshold. His request for an audience was granted. The Vizier Ibn Jahir entered with him, although the latter had a communication that was not for the ears of the vizier. The caliph would not accept that, so the sultan's letter was handed to the caliph but the

verbal communication was not delivered. He wrote it on a paper which he gave to the caliph. The caliph read this paper and said, 'Whoever wrote this, God curse him, is a liar.' It is said that the contents accused the vizier of speaking ill of the sultan. After Sa'd al-Dawla left, a note from the caliph was delivered to him: 'We are aware that Adud al-Dawla [Alp Arslan] is vexed because our envoys to him have been delayed and because they wait at Rayy, which annoys him. This has been put down to the vizier by the talk of his envious enemies [reading *bi-qawl* and no colon]. By Almighty God, the matter was not like that. The delay was merely on account of some woven garments fit for honorary gifts, which the artisans were slow in manufacturing. You must write to him to tell him the truth of the matter to remove from his heart the dominant notions that the vizier's enemies have planted there, God damn them.'

- 47 According to *Mir'āt*, 155, ll. 14 ff., it was the sultan who asked for the marriage of the caliph's heir, the Emir 'Iddat al-Dīn, the future Muqtadī, to his daughter. In the account of the betrothal ceremony, the diplomatic manoeuvring and up-staging are obvious, see *Mir'āt* 157:

Amid al-Dawla said, '... I accept [this marriage] on behalf of the Emir ... since the sultan has been constantly requesting it from the Commander of the Faithful, who has decided to honour him by joining the Prophet's line to his'. [The sultan scattered two trays of pearls amongst those present] Then he drew from his waist-band three purses(?) full of gems, which he tossed to Amid al-Dawla, saying, 'These are for you, since you did not reach for any of the pearls.' Amid al-Dawla stood up and said, 'I accept it and I would like to add it to what is to be scattered here', and did just that.

Amid al-Dawla related: 'We rose to leave and I was hand in hand with Nizam al-Mulk. When we were out of the sultan's sight, Nizam kissed my head, and said, "Look here, if ever one day you can possibly feel shame, then you may feel shame before me now. Did I not ask you to put on a show and to make the request to the sultan for his daughter come from yourself? You didn't do it, even though you had agreed it with me." I replied, "You are the one who made the request." Later the sultan summoned me when he was alone in his chamber. Nizam al-Mulk went in with me. Before him were gold dishes with sugar and on every plate a large roll of paper containing a gem, as is their custom, and dinars too. He said, "These are to go with him." To refuse was impossible. When I had left I stopped at the door of the chamber and distributed them to the people there, and from my own resources I scattered gold and garments, worth 1,700 dinars.'

- 48 On 18 Dhū'l-Hijja/5 September 1072 (*Bundārī*, 45, l. 20).
 49 Omitted: change of ruler in Tripoli under the Banū Ammār.
 50 See *Muntaẓam*, viii, 274–5. A member of the Hashemite family, he died on Tuesday, 14 Jumādā I 464/Tuesday = 8 February 1072.
 51 In Ṣafar/17 October–14 November 1072 (*Mir'āt*, 165, l. 9).
 52 *Mir'āt*, 165, l. 13: 'a method of killing they know.'
 53 Cf *Mir'āt*, 167, ll. 1–5, which passage is quoted expressly from Muḥammad Ibn al-Sābī.
 54 Cf *Mir'āt*, 166, ll. 14–21, with Sa'd al-Dawla Gohāra'in cited as the source.
 55 *Mir'āt*, 165, ll. 20–21, specifies that it was a Saturday. He was buried next to his father, Chaghri Beg, at Marv (*Mir'āt*, 166, l. 11).
 56 On Sunday 8 Jumādā I/20 January 1073 (*Mir'āt*, 167, ll. 7ff.). The same source says that the caliph issued a document (*tawqīf*), recording thanks to God for the reign and achievements of Alp Arslān, on 'Tuesday the 3rd' (with no month mentioned), which could be Tuesday 15 January. *Muntaẓam*, viii, 277, l. 17, simply has 'Tuesday', which was presumably the following Tuesday, 22 January.
 57 *Muntaẓam*, viii, 277, ll. 8ff., also mentions Abū Sa'd al-Mustawfī. 700,000 dinars were

distributed to the army.

- 58 The letter arrived on Thursday 8 Rajab/= 21 March 1073 (*Mir'āt*, 160, ll. 15–6).
- 59 This is what the *Kāmil* says, and the same wording is found in *Muntaẓam*, viii, 279, l. 14. However, a better text is found in *Mir'āt*, 165, ult., 'and that his son Ayāz should be given what Dā'ūd, his father, had had and 500,000 dinars,' Bundārī, 47, is even clearer in this sense: 'He assigned particularly to his son Ayāz what his father Dā'ūd had had in Balkh, and allotted him 500,000 dinars,' *Mir'āt*, 166, ll. 2 ff, makes clear that Malikshāh was to have the Uplands and the Euphrates provinces that Tughril Beg had held, and it adds 'and the citadel and its contents,' Bundārī, 47, l. 4, suggests that the citadel in question was the one in Balkh, a limitation on the power of Ayāz, perhaps.
- 60 The translation here is backed by Bundārī, 47, ll. 4–5, with reference to Ayāz: 'If he does not accept this, bring pressure to bear on him and use his money that has been assigned him to wage war on him.'
- 61 Malikshāh arrived at Nishapur on Friday 16 Rabī' II 465/= 28 December 1072 (al-Ḥusaynī, *Akhbār*, 56).
- 62 The conjunction is missing in the text.
- 63 According to Yāqūt, iii, 108, this is a fertile district (*kūra*) in Ṭukhārīstān.
- 64 'Uthmān, a son of Chaghri Beg, had been appointed by his nephew, Malikshāh.
- 65 Arabic: Balkābak.
- 66 The Turkomans were camped between Rayy and Hamadhān. It was a question of who could get to them first. Nizām al-Mulk and Malikshah won their support with the distribution of 500,000 dinars and weapons etc. Qāvurt Beg arrived two days late. (*Mir'āt*, 161).
- 67 *Mir'āt*, 160, ll. 20 ff., gives the date of the battle as Wednesday 6 Sha'ban/17 April 1073, but *Muntaẓam*, viii, 277, ll. 19 ff., and Bundārī, 48, ll. 6–7, have 4 Sha'ban. Note that al-Ḥusaynī, *Akhbār*, 56–7, assigns the battle to the following year, on Wednesday 26 Jumādā I 466/= 29 January 1074.
- 68 Qāvurt Beg was taken to Hamadhān away from the army. He was killed on Wednesday 13 Sha'ban/24 April 1073 (*Mir'āt*, 161, ll. 21–2. Correct the "3 Sha'bān" found there).
- 69 Two accounts, one by Muḥammad ibn al-Ṣābi and the other anonymous, state that Qāvurt's children were all blinded. The execution of Qavurt and what followed outraged many in the army and caused disturbances, which were managed by the distribution of more money and fiefs (*Mir'āt*, 162–4).
- 70 Reading 'an al-khalīfa instead of 'inda al-khalīfa.
- 71 Omitted: the death of Nāṣir al-Dawla Abū 'Alī al-Ḥasan Ibn Ḥamdān in Egypt.
- 72 Cf. the account under year 463 (see above, p. 172).
- 73 Omitted: obituary notices, i) the Emir Layth b. [Abī ?] Manṣūr Ṣadaqa b. al-Ḥusayn in Dāmghān, ii) the Sharif Abū'l-Ḥusayn Muḥammad ibn 'Alī ibn 'Abd Allāh ibn 'Abd al-Ṣamad ibn al-Muhtadī bi-Allāh, known as Ibn al-Gharīq (son of the drowned one), who was also called 'the monk of the Abbasids.' In *Muntaẓam*, viii, 283, and *Mir'āt*, Istanbul Ms. Ahmet III 2907/13, fol. 14b, where there are slight variations in his name, he is called, more plausibly, 'the ascetic of the Abbasids' or 'of the Banū Hāshim.' In the Arabic script *zāhid* could easily be misread as *rāhih*. He was born 370/980–81, and died Wednesday end of Dhū'l-Qa'da/7 August 1073, iii) cross reference to the death of Nāṣir al-Dawla Abū 'Alī al-Ḥasan Ibn Ḥamdān.
- 74 Cf. *Muntaẓam*, viii, 280. He was born in 376/986–87, and died at Nishapur in Rajab/13 March–11 April 1073. His *Treatise (al-Risāla al-Qushayriyya)* is a fundamental exposition of moderate Sufism.
- 75 Omitted: *tarjama* of the poet, Ibn Ṣurra Ba'r ('Alī ibn al-Ḥasan ibn 'Alī ibn al-Faḍl Abū Manṣūr).
- 76 On 2 Ṣafar/7 October. Amīd al-Dawla Ibn Jahīr was dispatched to Rayy with robes of honour for the sultan on Tuesday 17 Ṣafar/22 October 1073 (*Mir'āt*, 168). 'Amīd al-Dawla also cleared up the hostility between Nizām al-Mulk and the caliphal court, caused by

- malicious tongues, which had led to lands from the caliph's estates being assigned to some Oghuz. The caliph compensated them with cash (op. cit. and cf. *Muntaẓam*, viii, 284, ll. 14–7).
- 77 In Jumādā I/January 1074 (see *Mir'āt*, Istanbul Ms. Ahmet III 2907/13, fol. 16a).
- 78 In *Mir'āt*, Istanbul Ms. Ahmet III 2907/13, fol. 16b, we read: 'The boats were tied up below the Taj Palace and what could easily be moved was lowered into them. The rest was ruined.'
- 79 See above p. 52, note 69.
- 80 Named in *Mir'āt*, 172, l.10, as Bughāteġin, brother of the ruler of Bukhārā and Samarqand, Shams al-Mulk Ibn Tamghach Khān.
- 81 *Mir'āt*, 172, ll. 7 ff., reports the taking of Tirmidh and the subsequent peace under the year 467/1074.
- 82 This was because his brother Ayāz had died, as is mentioned below. News had reached Baghdad in Muharram/September–October 1073 that Ghaznavid troops had invaded. Ayāz had met and defeated them. He then died in Balkh three days after returning there. He had been suspecting of planning to break with Malikshāh (*Mir'āt*, 167, ll. 15–21).
- 83 This year, unmentioned by the *Kāmil*, the widow of Alp Arslān, Khātūn al-Ṣafariyya, died, leaving a huge fortune (*Mir'āt*, 168, ll. 11–12).
- 84 Omitted: the *tarjama* of Za'im al-Dawla Abū'l-Ḥasan ibn 'Abd al-Raḥmān.
- 85 *Muntaẓam*, viii, 287, calls him Abū'l-Ḥasan Aḥmad ibn Muḥammad ibn Aḥmad, and puts his death on Monday 19 Jumādā I/20 January 1074.
- 86 *Muntaẓam*, loc. cit., specifies Sha'ban 384/September–October 994.
- 87 Omitted: the *tarjama* of a Damascus Ḥadlth scholar, 'Abd al-'Aziz b. Aḥmad al-Kattānī.
- 88 The caliph had been ill in Ṣafar/October 1074, but had recovered (*Muntaẓam*, viii, 289, ll. 16 ff.). This present accident occurred on Thursday 28 Rajab/19 March 1075 (*Muntaẓam*, viii, 290, ll. 4 ff.).
- 89 *Muntaẓam*, viii, 295, l. 22, says 74 years.
- 90 The term for a slave girl who had born her master a child and thus gained her freedom. The literal meaning is 'mother of a child.'
- 91 He was born on Wednesday 8 Jumādā I 448/24 July 1056. His mother was an Armenian *umm walad*, called Urjuwān, known as Delight of the Eye (Qurrat al-Ayn) (*Muntaẓam*, viii, 291, ll. 23–4).
- 92 *Muntaẓam*, viii, 292, l. 6, says five months and a little.
- 93 'Amīd al-Dawla had come to Baghdad in Jumādā 11/22 January–19 February 1075. He had been instrumental in making the peace between Malikshah and the Qarakhanid ruler of Transoxania (*Mir'āt*, 172, ll. 18 ff.).
- 94 'Amīd al-Dawla left Baghdad on Thursday 27 Ramaḍān/= 16 May 1075. However, *if* the date were 17 Ramaḍān, the day of the week would correspond exactly, i.e. Thursday 6 May (*Muntaẓam*, viii, 294, ll. 7–9; *Mir'āt*, 173, ll. 16–8). He returned from this mission at the end of Dhū'l-Ḥijja/August 1075 (*Mir'āt*, 176, ll. 3–6), or into the following year, 468 (Bundārī, 51).
- 95 An item not mentioned in the *Kāmil* is as follows (see *Mir'āt*, 173, ll. 3–15):

In Sha'ban [March–April 1075] news came that Malikshah had killed his aunt, Gohar Khatun, the wife of Arisaghi. She had departed from the army, making for Azerbaijan and the Nawukiyya who moved in and out of Anatolia. Nizam al-Mulk had borrowed 50,000 dinars from her for the sultan. He came to see her off and she, furious as a tiger, threatened him. She openly said that she was going for the Nawukiyya to repay the bad treatment she had had. At the time that Qavurt Beg had been killed, she had left Rayy dissatisfied and had plundered the districts of Nishapur she passed through. Nizam al-Mulk returned to Malikshah and told him of her expressed intentions. He sent 200 mamlukes after her with orders for her death. She was two or three days march in front of them with a large force but unaware of their coming. Seven of the mamlukes broke into her tent and dispatched her quickly after

she had wounded or killed some of them. One of her slave girls fell on her to save her by sacrificing herself and received several wounds. Then the rest of the mamlukes arrived and put a guard on Gohar Khatun's tent and property, all of which was later sent to Malikshah. He asked about the wounded girl, and when told what she had done, he claimed her [reading: *fa'ṣṭafā-hā*] for himself because of the report of her loyalty and faithfulness to her mistress.

When the news of this reached Baghdad, there was much criticism of Nizām al-Mulk, for the illegality of his title to the land of the Nizāmiyya Madrasa, for his advice on the execution of Qāvurt Beg and the blinding of his children, and now his advice in this matter. He is also said to have 'extorted' the money from Gohar Khatun (*Mir'āt*, 176, ll. 10–6).

- 96 *Muntaẓam*, viii, 294, ll. 10 ff., says 82 shops.
- 97 This last is on the West Bank and *Muntaẓam* lists other districts to which the fire spread on the West Bank.
- 98 See p. 166, note 17 above.
- 99 The change was made during the Pilgrimage month this year/July 1075 and it was a result of the initiative and pressure of Amir al-Juyūsh Badr (*Mir'āt*, 174, ll. 1–16). *Muntaẓam*, viii, 294, ll. 17 ff., suggests that the need to secure food supplies tipped the balance.
- 100 Omitted: tribal conflicts in Tunisia (Ifriqiyya).
- 101 The famous poet and mathematician, better known as Umar Khayyam, who died *circa* 526/1132 (see *GAL*, i, 471, and E. G. Brown, *A Literary History of Persia*, Cambridge, 1951, ii, 246–59). For Abū Ḥātim al-Muẓaffar b. Ibrāhīm al-Asfīzārī, see *GAL*, Suppl. i, 856.
- 102 As our text itself comments (see p. 192) this is a variant for the more familiar Atsiz.
- 103 But see p. 172, note 42.
- 104 Razīn al-Dawla (see also *Mir'āt*, 180, l. 6) could be translated as 'Grave [Counsellor] of the Dynasty.' The Maṣmūda were troops from the North African Berber tribe of that name. Intiṣār b. Yahyā was their own leader, and note that he is called Zayn al-Dīn in Ibn al-Qalanīsī, *Dhayl*, 108.
- 105 *Mir'āt*, 180, l. 8. contents itself with saying that people ate carrion.
- 106 A *ghirāra* used as a measure in Damascus equalled a little over 200 kg. (see Hinz, 37–8).
- 107 The news of the surrender of Damascus reached Baghdad in Dhū'l-Hijja/July 1076 (*Mir'āt*, 179, ll. 4–8).
- 108 In Dhū'l-Hijja/July 1076 the khutbah in Mecca was again restored to the Abbasids. The Emir of Mecca, [Muhammad] Ibn Abī Hāshim, was promised the hand of a daughter of Malikshāh and a dowry of 10,000 dinars. He sent two envoys to Cairo, ostensibly to seek the annual subsidy, but also to report on the state of affairs in Egypt. Their report was not favourable (*Mir'āt*, 179–80, and cf. *Muntaẓam*, viii, 298, ll. 1–8).
- 109 Sa'd al-Dawla came at the instance of Nizām al-Mulk to complain of the Vizier Ibn Jāhīr and to threaten to call for his dismissal. Abū Naṣr, who arrived in Ṣafar/15 September–13 October 1075 demanded 100,000 dinars because of the high cost of the sultan's army. In the end he raised it by direct intervention in the caliph's finances, dismissed the caliph's agents and appointed 'ajamis, probably meaning here personnel from Persia and the eastern Islamic lands (*Mir'āt* 177, ll. 3–7).
- 110 Omitted: the *tarjama* of the scholar, Abū 'Alī al-Hasan ibn al-Qāsim ibn Muḥammad al-Muqrī, known as the pupil (*ghulām*) of al-Harrās al-Wāsiṭī.
- 111 According to *Muntaẓam* viii, 300, he died Friday, 17 Sha'bān/ = 25 March. His son, also called Muḥammad but having the *kunya* Abū 'Abd Allāh, died in 470/1077
- 112 For whom see p. 128, *sub anno* 450.
- 113 Bukhārī's *al-Jāmi'* *al-Ṣaḥīḥ* is the major Sunni collection of Traditions of the Prophet.
- 114 Omitted: notice of several deaths, including that of Abū'l-Fath Mansūr b. Ahmad b. Dārust, a vizier of the Caliph al-Qā'im.
- 115 A letter of Atsiz, dated end of Ṣafar/2 October 1076, announced his expedition to Egypt (*Mir'āt*, 181, ll. 8–9). He came to Cairo at the end of Jumādā I/end of January 1077 (*Mir'āt*,

182, ll. 22–3).

- 116 Atsiz had left his son and a Kalbite emir called Mismār in charge of Damascus. He arrived back on 10 Rajab/7 February 1077 with fifteen men (*Mir'āt*, 182, ll. 11 ff.; 184, ll. 7–9).
- 117 Literally 'the Prayer Niche (*Mihrāb*) of David.' *Mir'āt*, 185, l. 4, has 'the Tower (*Burj*) of David.' The Jerusalem citadel is intended.
- 118 This appears to be Ibn al-Qalānisi, see *Dhayl*, 109–11.
- 119 Cf. *Mir'āt*, 182–4.
- 120 The disturbances took place in Shawwāl/28 April–26 May 1077 (*Mir'āt*, 186, ll 3ff.). Nizām al-Mulk blamed the Banū Jahīr (Bundārī, 52). Abū Naṣr al-Qushayrī was accused of bribing Jews to convert (*Muntaẓam*, viii, 305, ll. 10 ff.).
- 121 The text of the *Kāmil* incorrectly adds an *ibn* after 'Abī Maṣṣūr.'
- 122 Omitted: death notices, including those of i) the ruler of Aleppo, Maḥmūd ibn Mirdās, ii) a former 'amid of Baghdad, called Abū Aḥmad al-Nihāwandī, whose title was *Ra'īs al-Irāqayn* (Chief of the Two Iraqs).

[107]

The Year 470 [1077–78]

ACCOUNT OF MISCELLANEOUS EVENTS¹

This year Mu'ayyad al-Mulk, the son of Nizam al-Mulk, came to Baghdad from the [sultan's] camp.²

— 3

During this year in Baghdad there were disturbances between the occupants of the Madrasa Market and the Tuesday Market because of religious beliefs. They ransacked each other's districts. Mu'ayyad al-Mulk, son of Nizam al-Mulk, was in a house that was part of the madrasa complex. He sent for the Amid and the prefect, who both came with troops. They beat the people, several of whom were killed before the rest dispersed.⁴

[108] — 5

In Shawwāl of this year [17 April–15 May 1078] there died the daughter of Nizam al-Mulk,⁶ the wife of Amid al-Dawla ibn Jahir, while giving birth to a child who died immediately. Both were buried in the Caliphal Palace, which had not been the custom for anyone, but was done to honour her father. The Vizier Fakhr al-Dawla ibn Jahir and his son, Amid al-Dawla, her husband, sat for three days to receive condolences in a hall at the Commoner's Gate.⁷

[109]

The Year 471 [1078–79]

THE DISMISSAL OF IBN JAHIR AS THE CALIPH'S VIZIER

This year Fakhr al-Dawla Abu Naṣr ibn Jahir was dismissed from the post of vizier to the Caliph al-Muqtadi bi-Amr Allah. He was succeeded as vizier by Abu Shuja Muhammad ibn al-Husayn.

The reason for this was that Abu Nasr ibn al-Qushayri came to Baghdad, as has been mentioned already, and because of him there occurred the confrontations with the Hanbalis, when he preached the views of al-Ashari, championed him and vilified all others. The Hanbalis and their followers reacted as we have related. The party of Nizam al-Mulk attributed what happened to the Vizier Fakhr al-Dawla and to the palace eunuchs.

Abu'l-Hasan Muhammad ibn Ali ibn Abu'l-Saqar al-Wasiti, the Shafi'i lawyer, sent the following to Nizam al-Mulk:⁸

O Nizam al-Mulk, all order [*nizām*] in Baghdad has been undone.
Your son who dwells there is despised and abused.
Mamluke after mamluke of his perishes there, slain.
Those that survive are wounded with arrows.

[110]

O pillar of the religion, there is no remaining in Baghdad.
The crisis is serious, conflict is unbroken and permanent.
If your decisive hands do not curtail these ills,
Murder and revenge will beset the people in Baghdad.
Peace be upon a madrasa there and all within it,
For refuge in a sanctuary of yours will later be denied.

When Nizam al-Mulk heard of the disturbances that had taken place and the attacks on his madrasa and the killings in its vicinity, despite the fact that his son, Muḥayyad al-Mulk, was there, he was outraged. He restored Gohara'in to the prefecture of Iraq and made him the bearer of a missive to the Caliph al-Muqtadi, which contained complaints about the Banu Jahir. He asked for the dismissal of Fakhr al-Dawla from the vizierate, and he ordered Gohara'in to arrest the followers of the Banu Jahir and to mete out to them and their retainers some harsh treatment.

The Banu Jahir heard this report and Amid al-Dawla went to the camp to seek out Nizam al-Mulk, to attempt to regain his favour. He avoided the main highway and travelled through the mountains for fear of encountering Gohara'in and meeting with some harm. When Gohara'in arrived at Baghdad he had an audience with the caliph and delivered to him Nizam al-Mulk's missive, as a result of which the caliph ordered Fakhr al-Dawla to be confined to his house.⁹

After Amid al-Dawla had reached the sultan's camp,¹⁰ he continued his efforts to conciliate Nizam al-Mulk until he got back on his previous good terms with him. Having been given a grand-daughter of Nizam al-Mulk in marriage, he returned to Baghdad on the 20 Jumada I [28 November 1078]. However, the caliph did not restore his father to the vizierate, but ordered both of them to keep to their houses, and appointed as vizier Abu Shuja Muhammad ibn al-Husayn.

[111] Later on Nizam al-Mulk wrote to the caliph about restoring the Banu Jahir to the vizierate and used his influence in the matter. So Amid al-Mulk was re-appointed and his father Fakhr al-Dawla was allowed to receive people again.¹¹ That was in Safar of the year 472 [August 1079].¹²

ACCOUNT OF TUTUSH'S CONQUEST OF DAMASCUS

This year Taj al-Dawla Tutush ibn Alp Arslan took Damascus. This came about because his brother Malikshah in the year 470 [1077–78] assigned him Syria and

whatever he could conquer in those regions. He came to Aleppo and put it under siege.¹³ A severe famine afflicted the populace. He had with him a large gathering of Turkomans. Aqsis, the ruler of Damascus, sent to him, asking for reinforcements and informing him that the armies of Egypt had blockaded him in Damascus.

The Amir al-Juyush Badr had indeed sent an army from Egypt, commanded by a general known as Nasr al-Dawla. He besieged Damascus and Aqsis sent to Taj al-Dawla Tutush asking for his aid, so the latter marched to the assistance of Aqsis. When the Egyptians heard of his approach they fled before him in panic, like men defeated. Aqsis came out to meet him before the city walls, and Tutush was furious with him for not having come further to meet him. He reprimanded him for that and Aqsis made various apologies which Tutush did not accept, but arrested him immediately and executed him without delay.¹⁴ He took over the city and dispensed good government and justice to the people.¹⁵

Ibn al-Hamadhani and other Iraqis have related that Tutush's conquest of Damascus took place this year,¹⁶ but al-Hafiz Abu'l-Qasim ibn Asakir of Damascus states in his book, *The History of Damascus*, that his conquest of it took place in the year 472 [1079–80].¹⁷

[112]

ACCOUNT OF MISCELLANEOUS EVENTS

This was the year in which the Prince Barkyaruq, son of Sultan Malikshah, was born.

In Muharram [July 1078] Sa'd al-Dawla Gohara'in arrived at Baghdad and [ceremonial] drums were beaten at the door of his residence at the hours of prayer. He had requested that previously, but it had not been granted to him, because it was not the custom.¹⁸

This year saw the death of Sayf al-Dawla Abu'l-Najm Badr ibn Warram, the Jawani Kurd, in the month of Rabi' I [11 September–10 October 1078]. He was buried at Tasfunaj.¹⁹

— 20

[113]

The Year 472 [1079–80]

— [114] — 21

ACCOUNT OF SHARAF AL-DAWLA MUSLIM'S TAKING OF ALEPPO

During this year Sharaf al-Dawla Muslim ibn Quraysh al-Uqayli, the lord of Mosul, took control of Aleppo. This came about because Taj al-Dawla Tutush ibn Alp Arslan besieged it time after time and the sieges pressed hard on the inhabitants, though Sharaf al-Dawla supplied them with provisions and other things. [115] Tutush came to besiege the town this present year and remained some days, but then he moved away and took Buza'a and al-Bira, and burnt the suburbs of Azaz, before returning to Damascus.

When Taj al-Dawla had left, the inhabitants summoned Sharaf al-Dawla to

surrender the town to him.²² However, when he approached, they refused to do so. The local leader (*muqaddam*) was known as Ibn al-Hutayti al-Abbasi, and it so happened that his son went out to hunt on an estate he had, and one of the Turkomans, who was the lord of a castle in the vicinity of Aleppo, took him prisoner and sent him to Sharaf al-Dawla. The son arranged that he would surrender the town if he were set free. Sharaf al-Dawla agreed to that and released him. He returned to Aleppo and, meeting with his father, informed him of the arrangement that had been made. His father accepted that he must surrender the town, proclaimed the titles of Sharaf al-Din and handed the town over to him. Sharaf al-Dawla entered it in the year 473 [1080–81] and besieged the citadel, from which he persuaded Sabiq and Waththab, the sons of Mahmud ibn Mirdas, to descend.²³ Having taken possession of the town, he sent his son, who was the sultan's cousin, to tell the sultan. He also sent with him a certified statement, signed by the notaries of Aleppo, with the details of the tax farm. He asked that the farming of the tax revenue should be assigned to him, which request the sultan granted and furthermore gave the city of Balis to his cousin as a fief.²⁴

ACCOUNT OF MALIKSHAH'S EXPEDITION TO KIRMAN

At the beginning of the year the Sultan Malikshah went to Kirman. When the ruler, Sultanshah ibn Qavurt Beg, who was the sultan's cousin, heard of his arrival, he went out to meet him on the road by which the sultan was coming, taking many gifts, and did obeisance in an exaggerated form. The sultan confirmed him in his lands and showed him kindness, before returning in Muharram of the year 473 [22 June–21 July 1080] to Isfahan.²⁵

[116]

MISCELLANEOUS EVENTS

This year a son was born to the Caliph al-Muqtadi bi-Amr Allah, the Commander of the Faithful, whom he named Musa and gave the *kunya* Abu Ja'far. Baghdad was en fête for seven days.

Sultan Malikshah arrived in Khuzistan this year²⁶ to go hunting. With him was Khumartegin and Gohara'in. They were both working to secure the death of Ibn Allan the Jew, the tax farmer of Basra, who was under the protection of Nizam al-Mulk. Khumartegin al-Sharabi and Gohara'in were enemies of Nizam al-Mulk and that was the reason why they were hostile to the Jew. The sultan ordered him drowned and this was done. For three days Nizam al-Mulk withdrew from public appearance and locked his door. Later he was advised to appear at the ceremonial parade, which he did. He gave a great feast for the sultan,²⁷ during which he presented him with many things, but he criticized him for what he had done. The sultan made his excuses.

The position of the Jew had grown so great, that when his wife died everyone in Basra, except for the *cadi*, walked behind her bier. He had lived in great style and had vast wealth, of which the sultan took 100,000 dinars.²⁸ Khumartegin took on the tax farm of Basra for 100,000 dinars and 100 horses annually.

The waters of the Euphrates rose nine cubits this year. Some of the water-wheels of Hit were destroyed as also was the mouth of the Isa Canal. The Tamarra [Canal]²⁹ rose thirty odd cubits and overflowed the ancient Persian dams of Tarasetan and Khaniqin, breaching both of them.

In Dhu'l-Hijja [24 May-21 June 1080], the lord of Diyar Bakr, Nasr ibn Marwan, died. He was succeeded by [117] his son, Mansur. Ibn al-Anbari took on the administration of the state.³⁰

— 31

[118]

The Year 473 [1080–81]

HOW TEKESH SEIZED PART OF KHORASAN AND THEN LOST IT³²

In Sha'ban of this year [15 January–12 February 1081] Sultan Malikshah went to Rayy and reviewed the army. He cashiered 7,000 men with whose condition he was not satisfied, and they joined his brother Tekesh, who was in Bushanj. Strengthened by these men, Tekesh declared a rebellion against his brother Malikshah and seized control of Marv al-Rudh, Marv al-Shahijan, Tirmidh and other towns. He then marched to Nishapur, ambitious to gain Khurasan.

It is related that when the sultan ordered them cashiered, Nizam al-Mulk said to him, 'Amongst these men there is not a single clerk, no merchant, no tailor, no-one who has any trade but soldiering. If they are discharged, we cannot be sure that they will not set up one of their number and say, "This is the sultan," and we shall have trouble with them. We shall lose many times what they receive in pay before we can bring them to heel.' The sultan did not accept his advice, but when they went over to his brother and the latter openly rebelled, he regretted that he had gone against his vizier, when, however, regrets were useless.

Information about his movements came to Sultan Malikshah, who hastened to Khurasan and arrived at [119] Nishapur before Tekesh could gain control of it. When Tekesh heard of his approach, he withdrew and fortified himself in Tirmidh. The sultan moved against him and besieged him there. Tekesh had taken several of the sultan's men prisoner. These he now released and peace was arranged between the two of them. Tekesh presented himself before his brother, Sultan Malikshah, and gave up Tirmidh.³³

MISCELLANEOUS EVENTS³⁴

During this year Mu'ayyad al-Mulk, the son of Nizam al-Mulk, took over Takrit from its lord, al-Mihrbat.³⁵

— 36

[120]

The Year 474 [1081–82]

HOW THE CALIPH SOUGHT THE HAND OF THE DAUGHTER OF MALIKSHAH

During this year the caliph sent the Vizier Fakhr al-Dawla Abu Nasr ibn Jahir to the sultan to ask on his behalf for the hand of his daughter.³⁷ Fakhr al-Dawla travelled to

Isfahan to the sultan to seek the alliance. Nizam al-Mulk was commanded to go with him to the Lady wife³⁸ of the sultan to discuss the matter. They went to see her and made their request. She replied that the ruler of Ghazna and the princes of the Qarakhanids³⁹ had sought her hand for their sons, and had offered 100,000 dinars. If the caliph could provide this sum, his was the greater right. Arslan Khatun, who had been the wife of al-Qa'im bi-Amr Allah told her of the honour and glory she would gain by the alliance with the caliph, that all these others were his slaves and servants, and that such a one as the caliph should not be asked for money. She accepted his suit but stipulated that the settlement in advance should be 50,000 dinars,⁴⁰ and that he would keep no concubine and no other wife but this one, and that he would sleep with no-one else. This was agreed and he gave his hand to the sultan and then Fakhr al-Dawla returned to Baghdad.⁴¹

[121]

ACCOUNT OF THE DEATH OF NUR AL-DAWLA IBN MAZYAD AND HOW HIS SON MANSUR BECAME EMIR

In Shawwal [March 1082] Nur al-Dawla Abu'l-A'azz⁴² Dubays ibn Ali ibn Mazyad al-Asadi died in Matirabad,⁴³ aged 80 years. He had been emir for 57 years,⁴⁴ and at all times had continued to win praise and to be celebrated for his learning and generosity. The poets now mourned him with many elegies. His possessions were taken over by his son, Abu Kamil Mansur, whose honorific title was Baha' al-Dawla. He ruled well and purposed good. He travelled to Sultan Malikshah in Dhu'l-Qa'da [April 1082] and his position was confirmed. He returned during Safar of 475 [July 1082].⁴⁵ The caliph also bestowed robes of honour upon him.

— 46

MISCELLANEOUS EVENTS

During this year, after Sharaf al-Dawla's withdrawal from Damascus, Tutush attacked the Syrian coast. He conquered Antartus and some castles and then returned to Damascus.⁴⁷

[122] Also this year Sharaf al-Dawla, the lord of Mosul, took Harran from the Banu Waththab of Numayr. The lord of Edessa made peace with him and inscribed his name on his coinage.⁴⁸

During this year Zafar al-Qa'imi repaired the breach in the Isa Canal. It had been ruined for 23 years, despite being mended several times. It remained broken down until Zafar closed the gaps.

The sultan sent to Baghdad for the expulsion of the Vizier Abu Shuja who had become vizier for the caliph after the Banu Jahir. The caliph sent him to Nizam al-Mulk along with an envoy,⁴⁹ by whom he sent a letter to Nizam al-Mulk, written in his own hand, bidding him take Abu Shuja back into favour. This he did and sent him back to Baghdad.⁵⁰

This year the son of Malikshah, called Da'ud, died.⁵¹ He grieved for him violently and greatly lamented his loss. He refused to let him be taken and washed for burial, until in the end the corpse began to smell. Several times he tried to kill himself, but his courtiers restrained him. After the burial he could not endure to remain there, but

went away to hunt. He ordered his death to be mourned by the wailing-women in the town. This was done and lasted for several days. The caliph's vizier held a session of mourning for him in Baghdad.⁵²

— 53

[123]

The Year 475 [1082–83]

THE DEATH OF JAMAL AL-DIN, SON OF NIZAM AL-MULK

In Rajab of this year [25 November–24 December 1082] Jamal al-Din Mansur, the son of Nizam al-Mulk, died. News of his death came to Baghdad in Sha'ban [December 1082]⁵⁴ and his brother, Mu'ayyad al-Mulk, held a session of mourning. Fakhr al-Dawla Ibn Jahir and his son, Amid al-Mulk, came to express their condolences. On the third day the caliph sent to him and got him to bring the mourning to a close.

His death came about as follows. Sultan Malikshah had a jester, known as Ja'farak, who used to imitate Nizam al-Mulk and tell stories about him in private with the sultan. Jamal al-Din heard of this, when he was administering the city of Balkh and the local districts. Immediately he set out and swiftly covered the distance to his father and the sultan, who were at Isfahan. His brothers, Fakhr al-Mulk and Mu'ayyad al-Mulk, met him, and he berated them for overlooking the sort of thing that he had heard about Ja'farak. When he came into the presence of the sultan he saw Ja'farak talking privately to him. He lost his temper with him and said, '[It's shameful that] a man like you behaves like this and acts familiarly in the sultan's court before this company!' Having left the sultan, he ordered the arrest of Ja'farak, and ordered that his tongue be pulled right out and cut off. The man died.⁵⁵

He then went to Khurasan with the sultan and his father. For some time they remained in Nishapur, and then they planned [124] to return to Isfahan. Nizam al-Mulk went on in advance. The sultan summoned the Amid of Khurasan and said to him, 'Which do you cherish most, your head or Jamal al-Din's?' 'My head, of course,' he replied, and the sultan continued, 'If you do not devise a way to kill him, I'll kill you for sure.' He therefore met with a eunuch who was an especially close servant of Jamal al-Din's, and said to him in secret, 'To keep your good life and your offices, you had better devise a way of killing Jamal al-Din, for the sultan plans to seize and kill him. It will be much to your advantage if you to kill him secretly rather than if the sultan kills him openly.' The eunuch thought that this was all genuine and put some poison in a glass of beer. Jamal al-Din asked for some beer and was given that glass by the eunuch. He drank it and died.⁵⁶ When the sultan learnt of his death, he travelled post haste to catch up with Nizam al-Mulk, and informed him of his son's demise and offered him consolation. He said, 'I am your son, and you of all men are the fittest to show resignation and win merit in heaven.'

ACCOUNT OF THE DISCORD BETWEEN SHAFFIS AND HANBALIS AT BAGHDAD⁵⁷

The Sharif Abu'l-Qasim al-Bakri al-Maghribi, the preacher, returned to Baghdad this year. He was by persuasion an Asharite. He had sought out Nizam al-Mulk, who liked him, showed partiality towards him and sent him to Baghdad. Provided with a

plentiful salary, he became a preacher in the Nizamiyya Madrasa. He used to refer to the Hanbalis, saying, “Solomon was no unbeliever, but the devils disbelieved.”⁵⁸ By God, Ahmad [ibn Hanbal] was also no unbeliever, but his followers have disbelieved.’

One day⁵⁹ he went to the house of the Chief Cadi Abu Abd Allah al-Damghani, on the Qalla'in Canal. An argument occurred between some of his followers and a group of Hanbalis which led to a riot, and the crowd that assembled was large. [125] He broke into the houses of the Banu'l-Farra' and took their books. One of the books he took was *The Book of Attributes* by Abu Ya'la. Later, passages from it would be read in his presence, while he sat on his chair to deliver his homilies, and he would use it to attack them. He had many disputes and confrontations with them. The Diwan gave al-Bakri the title of 'Banner of the Sunna.' He died in Baghdad and was buried near the tomb of Abu'l-Hasan al-Ash'ari.⁶⁰

HOW THE SHEIKH ABU ISHAQ WENT TO THE SULTAN ON A MISSION

In Dhu'l-Hijja [22 April–20 May 1083] the Caliph al-Muqtadi bi-Amr Allah brought the Shaykh Abu Ishaq al-Shirazi to his court and made him the bearer of a missive to Sultan Malikshah and Nizam al-Mulk, which contained a complaint against the Amid Abu'l-Fath ibn Abu'l-Layth, the Amid of Iraq.⁶¹ He commanded him to report what was happening to the country at the hands of the financial inspectors. He duly set out, and at each and every city he came to the population would come to meet him with their women and children, to touch his stirrup and to gather the dust and dirt from his mule for a blessing. There were several of the notables of Baghdad in his company, including the Imam Abu Bakr al-Shashi.

When he arrived at Saveh all the inhabitants came out, and the local lawyers, each one of them, invited him to enter his house, but he declined. The members of the crafts met him, bringing something to scatter over his litter [126]. The bakers met him, scattering bread, and although he told them to stop, they took no notice. Likewise the fruit traders, the sweetmeat men and others. The cobblers appeared, who had made little boots to fit children's feet. These they scattered and they fell on people's heads. The Sheikh was astonished and, talking of this to his followers after his return, said, 'What did you get from what was scattered around?' One of them replied, 'What did our lord gain from it?' to which he answered, Oh, I was shielded by my litter,' laughing all the while.

The sultan and Nizam al-Mulk received him with honour, and in the presence of Nizam al-Mulk he disputed with the Imam of the Two Sanctuaries, Abu'l-Ma'ali al-Juwayni. All that he requested was granted and after his return the Amid was humbled and checked in his planned course of action. Any control over the affairs of the caliph's retinue was removed from his grasp.

On the arrival of the Sheikh at Bistam, al-Sahlaki, the head of the Sufis there and a very old man, went to meet him. Hearing of his arrival the Sheikh Abu Ishaq went to receive him on foot. When al-Sahlaki saw him, he threw himself from the mount he was riding, and kissed the Sheikh Abu Ishaq's hand. Abu Ishaq kissed his foot and, giving up his own seat, placed himself at his feet. Each one showed great respect to the other. Abu Ishaq was given some wheat which was said to be from the time of Abu Yazid al-Bistami,⁶² which delighted him greatly.

ACCOUNT OF SHARAF AL-DAWLA'S SIEGE OF DAMASCUS AND HIS

WITHDRAWAL

In this year Taj al-Dawla Tutush gathered a large force and left Baghdad, making for Byzantine territory, Antioch and neighbouring places.⁶³ When Sharaf al-Dawla, the lord of Aleppo, heard [127] this report, he was fearful and he likewise gathered the Arabs of Uqayl, the Kurds and others. A large force was assembled. He sent messages to the caliph in Egypt, requesting the sending of reinforcements to besiege Damascus. Having received promises of that, he himself marched against the city. Hearing this news Tutush retired towards Damascus, arriving on the 1 Muharram of the year 476 [21 May 1083]. Sharaf al-Dawla arrived at the end of the month [19 June 1083], invested the city and fought the inhabitants.

One day the troops of Damascus sallied out to engage him. They charged his force right truly and drove them from the field in disarray. The Arabs fled but Sharaf al-Dawla stood firm and was in danger of being captured. His men came back to help him. In the light of this and also when Sharaf al-Dawla saw that no troops had come to join him from Egypt and it was reported to him from his own lands that the inhabitants of Harran had risen against him, he departed from Damascus,⁶⁴ giving out that he was going to towns in Palestine. At first he moved to Marj al-Suffar, and the people of Damascus and Tutush were alarmed and disturbed, but then he left Marj al-Suffar, striking out east into the desert. He travelled fast, so that many of the infantry in his army, and many mounts also, perished. A large number of men were lost.

MISCELLANEOUS EVENTS

Mu'ayyad al-Mulk, the son of Nizam al-Mulk, came to Baghdad from Isfahan this year.⁶⁵ Amid al-Dawla ibn Jahir went to meet him. He lodged in the Nizamiyya Madrasa and at his door he had the [ceremonial] drums beaten [128] at the time of three of the daily prayers. He was given an enormous sum of money which persuaded him to stop that. He sent the drums to Takrit.

— 66

[129]

The Year 476 [1083–84]

HOW AMID AL-DAWLA IBN JAHIR WAS DISMISSED AS CALIPH'S VIZIER AND HOW HIS FATHER FAKHR AL-DAWLA WENT TO DIYAR BAKR

In Safar of this year [July 1083] Amid al-Dawla ibn Jahir was dismissed from the office of vizier to the caliph.⁶⁷ The day he was dismissed an envoy came to the caliph from the sultan and Nizam al-Mulk, demanding that the Banu Jahir be sent to them. This was agreed and they set out with all their families and womenfolk to go to the sultan.⁶⁸ From him and Nizam al-Mulk they met with honourable and respectful treatment. The sultan assigned Diyar Bakr to Fakhr al-Mulk ibn Jahir, bestowed on him robes of honour and presented him with the [ceremonial] drums. He also gave him troops and ordered him to make his way there and wrest it from the Marwanids, to make the khutbah in his own name and also to put his name on the coinage, so he set out.

After the departure from Baghdad of the Banu Jahir,⁶⁹ the Diwan was headed by Abu'l-Fath al-Muzaffar, the son of the Ra'is al-Ru'asa. He had previously been in charge of the palace buildings and other matters.

ACCOUNT OF THE RISING OF THE INHABITANTS OF HARRAN AGAINST SHARAF AL-DAWLA AND HIS TAKING OF THE CITY

During this year the people of Harran rose against Sharaf al-Dawla Muslim ibn Quraysh and obeyed their *cadi*, Ibn Halaba.⁷⁰ They and Ibn Utayr al-Numayri wished to hand over the city to [130] Jabaq, the emir of the Turkomans. Sharaf al-Dawla was at Damascus, besieging Taj al-Dawla Tutush. On receipt of the news, he set out for Harran. He came to terms with Ibn Mula'ib, the lord of Hims, giving him Salamiyya and Rafaniyya, and hastened back to Harran and put it under siege,⁷¹ and, bombarding it with mangonels, demolished part of the curtain wall, and took the town in Jumada I [16 September–15 October 1083]. He seized the *cadi* together with his two sons and crucified them on the city wall.

HOW ABU SHUJA MUHAMMAD IBN AL-HUSAYN BECAME VIZIER FOR THE CALIPH

This year the caliph dismissed Abu'l-Fath, the son of Ra'is al-Ru'asa, as his deputy in the Diwan and appointed as vizier Abu Shuja Muhammad ibn al-Husayn. He bestowed the robes of the vizierate on him in Sha'ban [14 December 1083–11 January 1084] and gave him the title Zahir al-Din.⁷² The poets praised him extravagantly, amongst those who praised and congratulated him being Abu'l-Muzaffar Muhammad ibn [Abu] al-Abbas al-Abiwardi⁷³ in the well-known ode which begins:

Ah, the glances of the wide-eyed gazelles
Have slain my heart in its secret core.

Another verse from it is:

Floods of tears poured down as though they were
The flow of gifts which Zahir al-Din maintains.

[131]

THE DEATH OF ABU'L-MAHASIN IBN ABU'L-RIDA

This year in Shawwal [11 February–10 March 1084] Sayyid al-Ru'asa Abu'l-Mahasin ibn Kamal al-Mulk Abu'l-Rida was killed. He had drawn very close to Sultan Malikshah. His father used to write the *tughra*.⁷⁴ Abu'l-Mahasin said to Malikshah, 'Hand Nizam al-Mulk and his followers over to me and I shall deliver you 1,000,000 dinars from them, for they consume the revenues and monopolize all the financial operations.'⁷⁵ He exaggerated to him the treasures they held.⁷⁶

Nizam al-Mulk learnt of this and gave a huge banquet, at which he stationed his mamlukes, namely thousands of Turks, and placed their horses and their weapons opposite them. When the sultan appeared, he said to him, 'I have served you, and I have served your father and your grandfather. This service gives me rights. You have heard that I take the tenth of your revenues. This is correct. I take it and spend it on

these mamlukes, whom I have assembled for you, and I also spend it on alms and gifts and charitable trusts, the greater part of the fame, gratitude and reward for which goes to you. My wealth and all that I possess are at your disposal. I am content with a patched cloak and a cell.' The sultan ordered that Abu'l-Mahasin be arrested and his eyes blinded, and then he was sent to the citadel of Saveh.

His father, Kamal al-Din, heard what had happened, and sought the protection of Nizam al-Mulk's house, and so he survived. He offered 200,000 dinars but was dismissed from the office of the *tughra*. Mu'ayyad al-Mulk, the son of Nizam al-Mulk, was appointed in his place.

[132] — 77

MISCELLANEOUS EVENTS⁷⁸

This year prices were generally low everywhere. A *kurr*⁷⁹ of good wheat in Baghdad went down to ten dinars.

In Jumada II of this year [November 1083] the Shaykh Abu Ishaq al-Shirazi died.⁸⁰ He was born in the year 393 [1002–03]. Many elegies were written for him by the poets, amongst them Abu'l-Hasan al-Khabbaz and al-Bandaniji.⁸¹ He was (the blessings of God be upon him) unique in his time for scholarship, asceticism, devotion and generosity. A farewell service was held for him in the Palace Mosque, and his followers held a mourning session in the Nizamiyya Madrasa for three days, from which no-one absented himself.

Mu'ayyad al-Mulk, the son of Nizam al-Mulk, was in Baghdad and he appointed Abu Sa'd Abd al-Rahman ibn al-Ma'mun al-Mutawalli to the chief teaching position. When Nizam al-Mulk heard of that, he expressed his disapproval and said, [133] 'The madrasa ought to have been closed up for a year after the Shaykh Abu Ishaq.' Prayers were said for him at the Paradise Gate, which was something that had never been done for anybody else. The Caliph al-Muqtadi bi-Amr Allah prayed for him, after Abu'l-Fath, the son of Ra'is al-Ru'asa, who was standing in as vizier, had first said prayers over him. Then prayers were said at the Palace Mosque and he was buried at Abraz Gate.

[134]

The Year 477 [1084–85]

ACCOUNT OF FAKHR AL-DAWLA IBN JAHIR'S WAR WITH IBN MARWAN AND SHARAF AL-DAWLA

Fakhr al-Dawla ibn Jahir's expedition to Diyar Bakr at the head of the troops of the sultan has already been mentioned. During this present year the sultan sent him a further force commanded by the Emir Artuq ibn Aksab,⁸² whom he ordered to cooperate with him.

Ibn Marwan had gone to Sharaf al-Dawla and asked him to help him in return for the surrender of Amid. Each swore an oath to the other, although each thought that the other was lying because of the inveterate enmity that existed between them both. They agreed to resist Fakhr al-Dawla and marched to Amid, in the region of which Fakhr al-Dawla had already camped. When the latter saw that they had joined forces,

he inclined towards making terms, and said, 'It's not my choice that the Arabs should suffer misfortune at my hands.' The Turkomans realised what he had in mind and rode out at night and came to the Arabs. They surrounded them in Rabi' I [July 1084] and commenced a fierce battle with them. The Arabs were defeated. Neither the Vizier Fakhr al-Dawla nor Artuq was present at this battle.⁸³ The Turkomans looted the Arabs' tents and took their mounts as booty. Sharaf al-Dawla fled and protected himself until he gained the curtain wall of Amid. Fakhr al-Dawla and his men then besieged him.

[135] Seeing that he was besieged, Sharaf al-Dawla feared for his life and made contact with the Emir Artuq, offering him money and asking him to grant him his life and allow him to leave Amid. Artuq was maintaining the watch on the roads and the siege. When he heard what Sharaf al-Dawla offered him, he allowed him to depart, which he did on 21 Rabi' I [28 July 1084].⁸⁴ He made for Raqqa and then sent Artuq what he had promised him. Ibn Jahir went to Mayyafariqin, accompanied by some emirs, including the Emir Baha' al-Dawla Mansur ibn Mazyad and his son, Sayf al-Dawla Sadaqa. They later left Fakhr al-Dawla and returned to Iraq, while he went on to Khilat.⁸⁵

After the sultan's troops had captured the encampment of the Arabs, seized their possessions and taken their womenfolk captive, Sayf al-Dawla Sadaqa ibn Mansur ibn Mazyad offered the money and ransomed the Banu Uqayl prisoners and their women and children. He provided for them all and sent them back to their own lands. For this great deed and noble, generous service the poets praised him extravagantly. For example, Muhammad ibn Khalifa al-Sinbisi⁸⁶ mentions it in his ode:

As when you won the gratitude of the Banu Uqayl
 At Amid the day fear oppressed them,
 On the morning the massed Turks shot at them
 With meteor [arrows] which, in their profusion, flew everywhere.
 They were not cowards, but a sea welled up,
 Vast, which the oceans could not stand against.
 When they submitted to their fate,
 Loss and destruction being part of it,
 You showed them favour and released them,
 And as they were snared so they were now loosed.
 But for you they would not have been released,
 Not a single captive, once captivity had enmeshed them.

It's a poem of many verses. Al-Bandaniji also wrote of this in an excellent poem. Were it not for the fear of prolixity I would quote his verses.

[136]

HOW AMID AL-DAWLA CONQUERED MOSUL

When the sultan heard that Sharaf al-Dawla had been defeated and that he was besieged in Amid, he was confident that he would be taken. He bestowed a robe of honour on Amid al-Dawla and despatched him with a mighty army to Mosul. He wrote to the emirs of the Turkomans to secure their obedience to Amid al-Dawla and sent with him one of the emirs, Qasim al-Dawla Aqsunqur, the ancestor of our present rulers, the lords of Mosul.⁸⁷ He is the one to whom the sultan later gave Aleppo as a

fief.

The Emir Artuq had set out to go to the sultan. He turned aside from his route to join Amid al-Dawla, who marched towards Mosul. He sent to the inhabitants advising them to submit to the sultan and not to resist. They opened the city and surrendered it to him. The sultan in person, with his army, went to the lands of Sharaf al-Dawla to take control of them,⁸⁸ but the news of his brother Tekesh's rebellion in Khurasan came to him, as we shall relate.

He saw too that Sharaf al-Dawla had escaped from the siege, so he sent Mu'ayyad al-Mulk, the son of Nizam al-Mulk, to Sharaf al-Dawla, who was opposite Rahba. He gave him undertakings and covenants, and then brought him to the sultan at Bawazij. At the end of Rajab [2 December 1084] he was given robes of honour.⁸⁹ His money had been lost, but he borrowed something to make a present to the sultan, to whom he gave some splendid horses, including his horse called Bashshar, his celebrated horse on which he had escaped from the battle and also from Amid. It was a champion that was without a rival. The sultan ordered that it be raced against his other horses. It came in first and the sultan was on his feet, overcome with amazement.

The caliph sent the Syndic Tirad al-Zaynabi to meet Sharaf al-Dawla, which he did at Mosul. [137] Sharaf al-Dawla's position became more powerful and he made a peace with the sultan, who confirmed him in possession of his lands. Then he returned to Khurasan to wage war on his brother.

ACCOUNT OF TEKESH'S REBELLION AGAINST HIS BROTHER, SULTAN MALIKSHAH

Mention of this has already been made and of his coming to terms with the sultan. But at the present time when he saw that the sultan was far away, he renewed his rebellion. His men preferred disorder and urged on him the advantages of casting off allegiance to his brother. He agreed and went along with them. He took Marv al-Rudh and other towns including a castle near Sarakhs, which was held by Mas'ud, the son of the Emir Yakhiz, and had been fortified by him as much as he could. Tekesh besieged him in it and its fall was imminently expected.

Abu'l-Futuh al-Tusi, one of Nizam al-Mulk's men from his time in Nishapur, and the Amid of Khurasan, that is, Abu Ali, agreed that Abu'l-Futuh should write a note to Mas'ud ibn Yakhiz – and Abu'l-Futuh's hand was extremely like Nizam al-Mulk's – to say, 'I have written this note at Rayy on such-and-such a day. We march to you on the morrow. Defend the castle, and we shall surprise the enemy on such-and-such a night.' They summoned a courier whom they could trust and gave him a goodly sum of dinars, and said, 'Go to Mas'ud. When you get to such-and-such a place, wait there and have a sleep, but hide this note in one of the walls. Tekesh's patrols will take you. Do not confess until they beat you. When they have done that and soundly, produce it for them and say that you left the sultan at Rayy. You will get a reward and generous treatment from us.'

He did all this and it went as they said it would. He was carried before Tekesh, beaten and threatened with death. Thereupon he disclosed the note and handed it over to them. He informed them [138] that he had left the sultan and Nizam al-Mulk at Rayy with the army, moving this way. When they had read the note and heard what the man said, they departed immediately, leaving their tents and their mounts and their cooking pots on the fires without waiting for the contents. They retired to the

castle of Wananj.⁹⁰ This was an extraordinary deliverance. Mas'ud came down from the castle and took what was in the camp. The sultan arrived in Khurasan three months later. Had it not been for this ruse Tekesh would have plundered up to the gates of Rayy.⁹¹

After the sultan's arrival⁹² he marched against Tekesh and took him prisoner, having sworn oaths that he would not harm him nor maltreat him at all. Some present with him gave him their considered legal opinion that he could let his son Ahmad decide his fate. This he did and Ahmad ordered that he should be blinded. Afterwards he was imprisoned.⁹³

HOW SULAYMAN IBN QUTALMISH TOOK ANTIOCH

This year Sulayman ibn Qutalmish, the lord of Konya and Aqsaray and their regions in Anatolia, went to Syria and gained control of the city of Antioch in Syria. It had been in the hands of the Byzantines since the year 358 [968–69].⁹⁴

The reason for this was that the ruler, Philaretos⁹⁵ the Byzantine, had left the city to go to Anatolia and had left a prefect in charge. Philaretos was a wicked ruler, both for the inhabitants and for the garrison. He even imprisoned his own son, who then conspired with the prefect to hand the city over to Sulayman ibn Qutalmish. They wrote to him inviting him to come. He came by sea with 300 cavalry and a large number of infantry, landed and marched into some difficult mountains and harsh passes, eventually [139] arriving for the rendezvous. He erected ladders by agreement with the prefect and his men, and scaled the wall to join with the prefect and take⁹⁶ the town. This was in Sha'ban [December 1084]. The local inhabitants resisted him, and he defeated them time after time, killing many of them. Later he pardoned them and took over the citadel, known as al-Qusyan.⁹⁷ The treasure he took was beyond counting, but he showed kindness to the people and was just. He ordered them to reconstruct what had been destroyed and forbade his soldiers to take billets in their houses or to fraternize with them.⁹⁸

After Sulayman's taking of Antioch, Malikshah sent him his felicitations, while claiming this victory for himself because Sulayman was of his family and one of those who recognised his suzerainty. Malikshah announced these happy tidings and received congratulations. For example al-Abiwardi spoke of it in an ode which begins:

There flashed like the forelock of a pale stallion
A fire where the dusty sand-dunes gather.
You have conquered Byzantine Antioch which
Enmeshed Alexander in its toils.
Your steeds have trampled her flanks, and, humbled,
The daughters of the pale face miscarry their unborn children.

ACCOUNT OF THE DEATH OF SHARAF AL-DAWLA AND THE SUCCESSION OF HIS SON IBRAHIM

It has already been related how Sulayman ibn Qutalmish took the city of Antioch. After he had done that Sharaf al-Dawla Muslim ibn Quraysh sent to him demanding the tribute that Philaretos used to pay him and portraying the dread results of rebelling against the sultan. He replied, 'Obedience to the sultan is my watchword and my cloak. His name is in the khutbah and on the coinage in my lands. I have already

written to him to announce which lands and infidel territory God has conquered at my hand and through his felicity. [140] As for the tribute that the lord of Antioch paid previously, well, he was an infidel and paid his and his men's poll-tax. I, praise be to God, am a believer and I shall deliver nothing.' Sharaf al-Dawla plundered the countryside of Antioch, and Sulayman equally plundered Aleppo's. The country folk met Sulayman to complain to him about his troops' ravages. He said, 'I was extremely unhappy at what happened, but your lord forced me to do what I did. It has not been my custom to plunder a Muslim's property, nor to take what the Holy Law has forbidden.' He ordered his men to restore what they had taken and he gave it back.⁹⁹

Then Sharaf al-Dawla gathered his forces, Arab and Turkoman. One of those with him was Jabaq, the Turkoman commander, with his followers. He marched to Antioch to put it under siege. When Sulayman heard the news, he gathered his forces and moved against him. They met in battle on 24 Safar of the year 478¹⁰⁰ on the edge of the Antioch region. Battle was joined, and Jabaq's Turkomans sided with Sulayman. The Arabs fled and Sharaf al-Dawla followed them, defeated. He was slain after making some stubborn resistance, and 400 young men¹⁰¹ of the Aleppo militia were killed defending him. His death was on Friday 24 Safar 478 [= 20 June 1085]. I have mentioned this here to maintain the continuity of events.

He was squint-eyed. The territory he ruled stretched from al-Sindiyya on the Isa Canal as far as Manbij in Syria and neighbouring parts. He had possessed Diyar Rabi'a and Diyar Mudar in Mesopotamia, Mosul and Aleppo, and what his father and his uncle Qirwash had held, and was a just and good ruler. Throughout his lands there was general security, and low prices held sway. He controlled his lands firmly so that a single rider or two together could travel without fearing anything. He kept a financial official, a *cadi* and an intelligence agent in every town and village, so nobody could infringe the rights of anybody else.

[141] After his death the Banu Uqayl sought out his brother Ibrahim ibn Quraysh, who was in prison, and, having released him, appointed him as their ruler. He had been in prison for many years, and consequently he was incapable of walking or moving when he was released. Following the death of Sharaf al-Dawla, Sulayman ibn Qutalmish went to Aleppo and besieged it at the beginning of Rabi' I in the year 478 [27 June 1085]. He remained there until 5 Rabi' II of that year [31 July], but without achieving any result and so he withdrew.

ACCOUNT OF MISCELLANEOUS EVENTS

— 102

This year on 25 Rajab [27 November 1084] was born Sanjar, the son of Malikshah, in the city of Sinjar, in Mesopotamia near to Mosul, in fact two day's journey away, while the sultan was staying there. He gave him the name Ahmad and he is only called Sanjar after the name of the city where he was born. His mother was an *umm walad*.¹⁰³

This year in Jumada I [September 1084] there died the Shaykh Abu Nasr Abd al-Sayyid ibn Muhammad ibn Abd al-Wahid ibn al-Sabbagh, a Shafi'i lawyer, author of *The Comprehensive*, *The Complete*, *The Complete Response to Problems* and other works. He had been blind for many years and was born in 400 [1009–10].¹⁰⁴

[142]

The Year 478 [1085–86]

— 106 — [143] —

ACCOUNT OF IBN JAHIR'S CONQUEST OF AMID

In Muharram of this year [April–May 1085] Ibn Jahir took the city of Amid.

This came about because Fakhr al-Dawla ibn Jahir had sent his son, Za'im al-Ru'asa Abu'l-Qasim, there, accompanied by Janah al-Dawla, known as Generalissimo.¹⁰⁷ They had a mind to dig up the local vines and orchards. Nevertheless they had no real hope of taking the city because it was so strong. The population all suffered famine and foodstuffs were impossible to find. They were on the verge of perishing, yet stubbornly endured the siege, refusing to heed it.

It so happened that certain soldiers descended from the wall for their personal needs, and left their weapons where they were. Several of the common people climbed up to that place, led by a countryman called Abu'l-Hasan, who took up the weapons, stood in that position, and then proclaimed the slogan of the sultan. Those with him did as he did. They summoned Za'im al-Ru'asa, who came to them and took the city. The population of the city agreed to sack the houses of the Christians, because of the tyranny and domination they had experienced from the lieutenants of the Marwanids, most of whom were Christians, and so they took their revenge on them.¹⁰⁸

[144]

ACCOUNT OF HIS TAKING MAYYAFARIQIN

Also in this year, on 6 Jumada II [29 September 1085], Fakhr al-Dawla took Mayyafariqin,¹⁰⁹ which he had been besieging. Sa'd al-Dawla Gohara'in came to him with an army as reinforcements. He pressed the attack hard and a stretch of the city wall collapsed. When the population saw that, they proclaimed the slogan of Malikshah and surrendered the city to Fakhr al-Dawla, who took all the wealth of the Marwanids. He appropriated and despatched it to the sultan with his son, Za'im al-Ru'asa. The latter and Gohara'in went down to Baghdad and from there Za'im al-Ru'asa proceeded to Isfahan, where he arrived during Shawwal [20 January–17 February 1086] and delivered what he had brought to the sultan.

ACCOUNT OF THE CONQUEST OF JAZIRAT IBN UMAR

Fakhr al-Dawla sent an army to Jazirat Ibn Umar, which also belonged to the Marwanids, and put it under siege. A local family, called the Banu Wahban, who were notables of the place, rose up and attacked a small city gate, called the Buwayba Gate, which was used only by pedestrians because one climbed steps up to it from outside. They smashed it down and allowed the army to enter and take the city. This was the end of the Marwanid state. Praise be to One whose dominion is without end!

Down to this present day, whenever someone comes to besiege Jazirat [Ibn Umar], this Wahban family leaves the city. Not one of them survives with any influence or

position which allows him to do anything. Up to the present time they are still held to blame for that past initiative.

[145]

ACCOUNT OF MISCELLANEOUS EVENTS¹¹⁰

In Rabi' I of this year [27 June–26 July 1085] the Amir al-Juyush came to Syria with the army of Egypt and besieged Damascus, whose ruler Taj al-Dawla Tutush was there. He blockaded the city and carried out assaults, but gained no advantage. He therefore raised the siege and returned to Egypt.

This year¹¹¹ there was discord between the inhabitants of Karkh and the rest of the quarters of Baghdad. In the Poultry Canal [Quarter]¹¹² they burnt Brick Lane and its environs. The Vizier Abu Shuja sent a detachment of the army, ordering them not to shed blood, to avoid the sin involved. They were not able to repair the situation and it grew worse.

There was a severe earthquake in Khuzistan and Fars. It was most severe in Arrajan, where houses collapsed and a host of people perished beneath them.¹¹³

In Rabi' I [27 June–26 July 1085] a great black wind blew up after evening prayer and there was much thunder and lightening. Red sand and much dust fell on the earth. Fires were blazing at the edges of the sky. This was most intense in Iraq and the area of Mosul. The wind threw down palms and other trees and along with it thunderbolts fell in much of the area, with the result that the people thought that the resurrection had begun. Half way through the night the skies cleared.¹¹⁴

— 115

In Jumada I [25 August–23 September 1085] there died Abu'l-'Izz Sadaqa, the vizier of Sharaf al-Dawla in Baghdad. Sharaf al-Dawla had arrested him and imprisoned him at Rahba. He fled from there to Baghdad, and died four months after arriving at his place of safety. He was generous and self-effacing. High office did not alienate him from his fellows.

In Rajab [23 October–21 November 1086] there was the death of the Chief Cadi Abu Abd Allah ibn al-Damghani,¹¹⁶ who had been born in the year 398 [1007–08]. He came to Baghdad in the year 419 [1028] and was in the company of the Cadi Abu'l-Ala ibn Sa'id. In Baghdad he attended the courses of Abu'l-Husayn al-Qaduri, and he was succeeded in the post of cadi by the Cadi Abu Bakr ibn al-Muzaffar ibn Bakran al-Shami,¹¹⁷ one of the followers of the Cadi Abu'l-Tayyib al-Tabari.

Also this year there died Abd al-Rahman ibn Ma'mun Ali Abu Sa'd al-Mutawalli,¹¹⁸ the professor at the Nizamiyya, one of the pupils of the Cadi Husayn al-Marwarudhi. He wrote a supplement to the *Book of Elucidation*.¹¹⁹

[147]

The Year 479 [1086–87]

ACCOUNT OF THE DEATH OF SULAYMAN IBN QUTALMISH

After Sulayman ibn Qutalmish had killed Sharaf al-Dawla Muslim ibn Quraysh, as we have related, he sent to Ibn al-Hutayti al-Abbasi, the leader of the people of Aleppo,

asking him to surrender the city. Ibn al-Hutayti sent a message in return, requesting time to get in touch with Sultan Malikshah. He then sent to Tutush, the lord of Damascus, promising him that he would surrender Aleppo to him. Tutush set out for Aleppo, and when Sulayman learnt of that, he marched with all speed to meet him. He made contact with Tutush at dawn before he had drawn up his battle formation. Tutush knew nothing of him until he had come close, and then he drew up his men for battle.

The Emir Artuq ibn Aksab was with Tutush. He was a successful general, who had never fought a battle without being victorious. We have related in previous pages his being at Amid with Ibn Jahir and his allowing Sharaf al-Dawla to leave that city. When he had done that, he feared that Ibn Jahir would tell the sultan of it, so he deserted his service and joined Taj al-Dawla Tutush, who gave him Jerusalem as his fief, and he was present with him at this engagement. He fought heroically and encouraged the Arabs in the battle. Sulayman's men fled, but Sulayman himself stood firm in the centre. Seeing that his troops were defeated, he drew a dagger he wore and killed himself. There is a report that he was slain in the fighting.¹²⁰ Tutush took command of his troops.

In the previous year, in Safar [29 May–26 June 1085], Sulayman ibn Qutalmish had sent the corpse [148] of Sharaf al-Dawla to Aleppo on a mule, wrapped in a waist-cloth, and demanded that the inhabitants surrender the city to him. In Safar of this year [18 May–15 June 1086] Tutush sent Sulayman's corpse in a waist-cloth, to persuade the people to surrender the city to him. Ibn al-Hutayti replied that he would write to the sultan, and whatever he ordered he would do. Tutush arrived before the city, put it under siege and blockaded the population.

Ibn al-Hutayti had entrusted each of the towers to one of the notables of the city to guard. One tower he entrusted to a man called Ibn al-Ra'wi. Ibn al-Hutayti upset him by speaking harshly to him. This man was very powerful. Having seen the hardship the people were suffering, this led him to send an invitation to Tutush and to appoint a night when he would haul up his men on to the wall by ropes. Tutush came to keep the appointment that had been made, and he got his men up by ropes and ladders. So Tutush gained the city. Ibn al-Hutayti sought protection with the Emir Artuq, who interceded for him. The citadel was held by Salim ibn Malik ibn Badran, the cousin of Sharaf al-Dawla Muslim ibn Quraysh. For seventeen days Tutush continued to besiege the citadel, but then news of the arrival of his brother Sultan Malikshah's advance-guard reached him and he withdrew.¹²¹

HOW THE SULTAN TOOK ALEPPO AND OTHER PLACES

When Ibn al-Hutayti was fearful of Taj al-Dawla Tutush, he had written to Sultan Malikshah inviting him to come and take possession of Aleppo. The sultan set out from Isfahan in Jumada II [13 September–11 October 1086], having put the Emir Bursuq, Buzan and other emirs in charge of his advance force. He made his way via Mosul, where he arrived in Rajab [October 1086].¹²² After leaving there,¹²³ he proceeded to Harran, which Ibn al-Shatir surrendered to him. The sultan assigned it as a fief to Muhammad, the son of Sharaf al-Dawla, and then went to Edessa, [149] which was in the hands of the Byzantines. He took it after a siege. The Byzantines had purchased it from Ibn Utayr, but this we have mentioned before.¹²⁴ The sultan then went to Qal'at Ja'bar, which he besieged for a day and a night and then took

possession of. He killed the Banu Qushayr who were there and captured [Qal'at] Ja'bar from its lord,¹²⁵ who was a blind old man, and from two sons of his. The mischief they caused had been great, as they attacked travellers and then sought refuge in their castle.

Next the sultan crossed the Euphrates and came to Aleppo,¹²⁶ on the way taking the city of Manbij. As he approached Aleppo, his brother Tutush withdrew. He had already gained the city, as we have related. He took the desert route as he left, accompanied by the Emir Artuq. The latter advised a surprise attack on the sultan's army, saying, 'They have just arrived and they and their horses are so tired that they would be unable to resist. If they did, we would be victorious.' Tutush replied, 'I will not break the reputation of my brother, under whose protection I shelter. It would first of all weaken me.' So he went to Damascus,¹²⁷ and the sultan took over the city of Aleppo upon his arrival. Salim ibn Malik surrendered the citadel to him on condition that he be given Qal'at Ja'bar instead. Salim had initially resisted, and the sultan had ordered that a single volley of arrows be loosed. The army did so, and the sun was almost veiled by the vast number of arrows. Salim then gave up the citadel, having bargained for Qal'at Ja'bar in return,¹²⁸ which the sultan duly handed over to him, and it remained in his possession and the possession of his children until Nur al-Din Mahmud ibn Zangi took it from them, as we shall relate, God willing.¹²⁹

The Emir Nasr ibn Ali ibn Munqidh al-Kinani, the lord of Shayzar, sent to Malikshah and entered into his allegiance, surrendering to him Lattakiyya, Kafartab, and Apamea. The sultan agreed to [150] make peace, and not to attack him, and left him in control of Shayzar.¹³⁰

After the sultan had taken control of Aleppo¹³¹ he entrusted it to Qasim al-Dawla Aqsunqur, who restored it and ruled well there. As for Ibn al-Hutayti, he trusted in the benevolence of the sultan and of Nizam al-Mulk, because he had invited them to come, but when the sultan took control of the city, the population begged to be rid of Ibn al-Hutayti. The sultan agreed to this and took him with him, then sent him to Diyar Bakr, where he fell into poverty and died in a terrible state of want. His son was killed in Antioch, killed by the Franks when they took the city.

THE DEATH OF BAHĀ' AL-DAWLĀ MANSUR IBN MAZYAD, AND THE ACCESSION OF HIS SON, SADAQA

In Rabi' I of this year [16 June–15 July 1086], there died Baha' al-Dawla Abu Kamil Mansur ibn Dubays ibn Ali ibn Mazyad al-Asadi, the lord of Hilla, al-Nil and other places in that vicinity. When Nizam al-Mulk heard the news of his death, he said, 'The most noble man to wear a turban has died.' He was a man of many parts, who had studied with Ali ibn Burhan. With his sharp mind he excelled in the learning he gained from him. He is the author of some good poetry, for example:

If I had not borne a hardship, nor managed to lead
A great army, nor endured the doing of an awesome deed,
Nor protected the miscreant, nor defended his plot,
Tomorrow would I claim glory as my lot!

[151] He had a friend, who was called Abu Malik, for whom he composed an elegy as follows:

If our friend and companion, Abu Malik, has died,
 Then calamities do come by turns!
 Every mother's son must surely die.
 In every living soul death has a share.
 Were lament or weeping for a departed to be rejected,
 We would mourn him still while blows the west wind and the south.

After his death, the caliph sent the Syndic of the Alids Abu'l-Ghana'im, to his son, Sayf al-Dawla Sadaqa, to express his condolences.¹³² Sayf al-Dawla went to Sultan Malikshah, who gave him a robe of honour and gave him charge of what his father had had. Many were the elegies written for Baha' al-Dawla by the poets.

— [152–5] — 133

ACCOUNT OF THE SULTAN'S VISIT TO BAGHDAD

This year in Dhu'l-Hijja [March 1087]¹³⁴ Sultan Malikshah came to Baghdad after his conquest of Aleppo and other towns in Syria and Mesopotamia. This was his first visit.¹³⁵ He took up residence [156] in the Royal Palace, and on the following day rode to the Hippodrome, where he played polo. He sent many gifts to the caliph which were accepted. The next day Nizam al-Mulk sent many loyal offerings to the caliph and these too were accepted. The sultan and Nizam al-Mulk visited the shrine of Musa ibn Ja'far, the tombs of Ma'ruf, Ahmad ibn Hanbal and Abu Hanifa and other celebrated tombs.¹³⁶ Ibn Zikrawayh al-Wasiti congratulated Nizam al-Mulk with an ode, which is well-known and contains the following:

You visited the shrines in memorable fashion,
 Which pleased the resting places of those there buried.
 You are like the welcome rain falling upon their soil,
 And through you they are like a meadow and a spring.
 Your gaming arrows won the reward and triumphed.
 For you is God a guarantor of success.

One night Nizam al-Mulk was asked to go to the Caliphal Palace. He went in a barge and returned the same night.¹³⁷ The sultan and Nizam al-Mulk also went hunting in the desert, and visited the twin shrines, the Shrine of the Commander of the Faithful Ali and the Shrine of Husayn (on him be peace). The sultan went into the hinterland and hunted a large number of gazelles and other animals. He ordered the construction of the Beacon of Horns at al-Subay'i.¹³⁸ After the sultan's return to Baghdad he went to see the caliph, who bestowed sultanian robes of honour on him.

After the sultan had left, Nizam al-Mulk remained in attendance, presenting emir after emir to the caliph. As he presented each emir, he would say, 'This is your servant so-and son, son of so-and so. His fief is such-and such, and the complement of his troop is such-and-such,' until he had dealt with the emirs to the very last one. The caliph had delegated to the sultan all the affairs of his lands and his subjects, and commanded him to dispense justice to them. The sultan had asked to be allowed to kiss the caliph's hand, [157] but this was refused. He then asked to kiss his ring. The caliph offered it to him and he kissed it, and placed it over his eyes. He was then ordered by the caliph to return home, which he did.¹³⁹

Nizam al-Mulk was also given robes of honour by the caliph, and he also visited the Nizamiyya Madrasa, where he sat in the library and perused some books. He gave a reading of a section of Prophetic Tradition in the madrasa and dictated another section. The sultan's stay in Baghdad lasted until Safar of the year 480 [May 1087], and then he travelled to Isfahan.¹⁴⁰

MISCELLANEOUS EVENTS

In Muharram of this year [18 April–17 May 1086] there was rioting between the inhabitants of Karkh and those of Basra Gate, in which several were killed, including the Cadi Abu'l-Hasan, son of the Cadi Abu'l-Husayn ibn al-Gharaq al-Hashimi, the preacher. He was hit and killed by an arrow.¹⁴¹ After his death his son, al-Sharif Abu Tammam, occupied the post of preacher which he had held. The Amid Kamal al-Mulk al-Dihistani was in Baghdad, and he went with his cavalry and footsoldiers to the Old Dam and assisted the inhabitants of Karkh. Later, in Shawwal [9 January–6 February 1087], there was a second riot¹⁴² and pilgrims to Mecca lent their aid against the men of Karkh, who were put to flight. They got as far as Lu'lu's Alley and the men of Karkh were well nigh destroyed. Abu'l-Hasan ibn Barghuth the Alid came to the commander of the Sunni militia and asked him for mercy. He consequently withdrew from them and restrained his men.

On the 19 Haziran [June] the level of the Tigris greatly increased and it rained for two days in Baghdad.

In Rabi'1 [16 June–15 July 1086] the Amid Kamal al-Mulk sent to Anbar and took it over from the Banu Uqayl, and so it passed from their hands.

[158] During Rabi' II [16 July–13 August 1086] the minaret in the Palace Mosque was finished and the call to prayer was made from it.

During Jumada I [14 August–12 September 1086] the Sharif Abu'l-Qasim Ali ibn Abu Ya'la al-Hasani al-Dabbusi came to Baghdad in splendid style, such as had never before been seen from a scholar of Holy Law. He was appointed professor at the Nizamiyya to follow Abu Sa'd al-Mutawalli.¹⁴³

This year the sultan commanded that the Burza Canal on the Khurasan road should be added to the fief of the caliph's agents and likewise 10,000 dinars from the revenue of Baghdad.

Also during this year Sultan Malikshah assigned as a fief to Muhammad, the son of Sharaf al-Dawla, the town of Rahba and its dependent districts, Harran, Saruj, Raqqa and Khabur, and gave him his sister, the Lady Zulaykha, as wife. He duly took over all the towns, except Harran, for Muhammad ibn al-Shatir refused to give it up. However, when the sultan came to Syria, Ibn al-Shatir abandoned it and the sultan handed it to Muhammad.

Two thunderbolts fell on Baghdad. One of them broke two columns and burnt some cotton in chests, without burning the chests, and the other killed a man.¹⁴⁴ There were also earthquakes in Iraq, Mesopotamia and Syria and in many towns, where much was destroyed. The people left their dwellings to go to the open country. When all was quiet, they returned.¹⁴⁵

Fakhr al-Dawla Ibn Jahir was dismissed from Diyar Bakr, which the sultan handed over to the Amid Abu Ali al-Balkhi and put him in charge of it.

This year the name of the Egyptian caliph was dropped [from the khutbah] at the two Noble Sanctuaries¹⁴⁶ and the name of the Caliph al-Muqtadi bi-Amr Allah put in

its place.¹⁴⁷

[159] This year the sultan cancelled the non-canonical taxes and the tolls of passage in Iraq.¹⁴⁸

— 149

During Rabi' II [16 July–13 August 1086] there occurred the death of the Chief Shaykh, Abu Sa'd al-Sufi of Nishapur,¹⁵⁰ the person who undertook the building of the hospice in the Mu'alla Canal [Quarter] and built its waqf properties. This is called the Hospice of the Chief Shaykh at the present time. He also built the waqf properties of the Nizamiyya Madrasa. He was a man of lofty aspirations, full of supportive zeal for any who sought protection with him. He renewed the tomb of Mar'uf al-Karkhi after it had been destroyed by fire. The sultan held him in great esteem, and it used to be said, 'We thank God who brought Abu Sa'd's head out from a sufi's patched cloth. Had he produced it from a *qaba'*-coat,¹⁵¹ we would all have been done for!'

— 152

The Sharif Abu Nasr al-Zaynabi al-Abbasi, the Syndic of the Hashemites, died this year. He was a renowned scholar of Tradition, whose authorities reached back many years in time.¹⁵³

- 1 On Saturday 19 Shawwāl/5 May 1078, a son was born to al-Muqtadī, Abū'l-'bbās Ahmad, the future al-Mustazhir (*Muntaẓam*, viii, 313, ll. 3–6).
- 2 He arrived Thursday mid-Ṣafar/7 September 1077 (*Mir'āt*, 191, ll. 18 ff.).
- 3 Omitted: peace between the Zirids and Ḥammādids in North Africa.
- 4 These troubles started, according to *Muntaẓam*, viii, 312, l. 6, on Tuesday 2 Sha'ban/= 20 February 1078. The date in *Mir'āt*, 194, ll. 15 ff., is 8 Shawwal (no day is given)/24 April, which was a Tuesday. All this was after a letter from Nizām al-Mulk to al-Shirāzī, urging compromise, threatening the closure of the Nizāmiyya if disputes continued and recommending respect for the dominant Ḥanball majority (*Mir'āt*, 193–4; *Muntaẓam*, loc. cit.).
- 5 Omitted: several *tarjamas*. This year the leading Hanbalī, the Sharif Abū Ja'far 'Abd al-Khāliq al-Hashimī, died, unmentioned by the *Kāmil*. See *Muntaẓam*, viii, 315–7, and Makdisi, *Ibn 'Aqil*, 240.
- 6 Other sources, *Mir'āt*, 193, ll. 9–11, *Muntaẓam*, viii, 317, and Bundārī, 52, ll. 16ff., put her death in Sha'bān/17 February–17 March 1078.
- 7 In Ramaḍān/18 March–16 April 1078 a pulpit (*minhār*), made at the expense of Fakhr al-Dawla and bearing the titles of the Caliph al-Muqtadī etc., was transported to Mecca. It arrived when the khutbah had once again been transferred to the Fatimids, and was eventually broken up and burnt (*Mir'āt*, 193, ll. 12–4; *Muntaẓam*, viii, 311–2).
- 8 These verses are given in *Mir'āt*, 190, in connection with the disturbances of 469/1077. The second line, as it is worded here in the *Kāmil*, may well be more appropriate to what is recorded under the year 470.
- 9 The audience was granted on Tuesday 2 Safar/14 August 1078, and a letter demanding the dismissal of Fakhr al-Dawla handed over. By mid-Safar/Monday 27 August Goharā'n was threatening to attack the palace. The vizier resigned (*Mir'āt* 195, ll. 7 ff.).
- 10 He arrived at Isfahān on the same day that Goharā'n arrived at Baghdad, Monday 10 Muḥarram/23 July 1078 (*Mir'āt*, 196, l. 18).
- 11 Lit. 'to open his door.'
- 12 According to *Mir'āt*, 199, l. 7 ff., in Dhū'l-Qa'da/May 1079, whereas *Muntaẓam*, viii, 319, ll.

- 8–11, is more precise about the date for ‘Amid al-Dawla’s return to the vizierate, namely Tuesday 19 Dhū’l-Qa’da/ = 21 May.
- 13 This is recorded by *Muntaẓam*, viii, 313, l. 9, under the year 470, and Ibn al-Qalānisi, *Dhayl*, 112, also places Tutush’s coming to Syria in that year. According to *Zubdat al-Ḥalab*, ii, 56–7, Tutush was first ordered to go to Syria early in 470, and began the siege of Aleppo in 471.
 - 14 Atsiz was executed in Rabī‘ I/11 September–10 October 1078 (*Mir’āt*, 200, l. 15).
 - 15 *Mir’āt*, 197–8, mentions more about Tutush and Aleppo under this year, 471. Having taken Manbij, he besieged the Mirdasid, Sābiq ibn Maḥmūd, in Aleppo for several months. Muslim ibn Quraysh arrived to join him, but infuriated Tutush by selling some of his provisions to the starving defenders. Muslim retired to Sinjār. Meanwhile the Bedouin of the Banū Kilāb had formed an alliance to resist the Oghuz. They annihilated Turkoman reinforcements going to join Tutush, and when the latter moved against them, the defenders of Aleppo plundered his camp and the baggage train he had left there. Tutush gave up the siege, re-crossed the Euphrates in Jumādā I/9 November–8 December 1078, and went to attack Muslim but found him too well prepared, so ravaged Marwanid territory in Diyār Bakr instead. It is clear that in this version of events the taking of Damascus was an interlude in the first siege of Aleppo. Tutush returned to Aleppo in Dhū’l-Hijja/June 1079, took the fortress of Buzā’a and Blra, and burnt the suburbs of Azāz, before going to Damascus (*Mir’āt*, 200, ll. 15–9).
 - 16 Muḥammad ibn Abd al-Malik al-Hamadhānī (died in 521/1127) was author of a continuation of the history of al-Ṭabari. See also the Damascus historian, Ibn al-Qalānisi, *Dhayl*, 112–3, a modified quotation from which is in *Mir’āt*, 200, ll. 7–19, although this latter source also mentions that others date the conquest to 472/1079–80. Cf. also *Mir’āt*, 203, ll. 6 ff.
 - 17 Ibn ‘Asākir, *Ta’rikh Dimashq*, Damascus, 1331/1913, iii, 340. Muḥammad ibn al-Ṣābi, although an Iraqi historian, puts Tutush’s conquest of Damascus in Rabī‘II 472/October 1079 (quoted in *Mir’āt*, 201, ll. 4 ff.).
 - 18 His practice of this ceremony at the hours of prayer was censured, but he simply maintained that he had a warrant for it from the sultan. He also insisted on ignoring the vizier and delivering the letter he bore directly to the caliph, which was considered a diminution of the vizier’s dignity (*Mir’āt*, 195).
 - 19 Ṭasfūnaj was, according to Yāqūt, iii, 537, ‘a large village on the east bank of the Tigris facing al-Nu’māniyya, [half-way] between Baghdad and Wāsiṭ.’
 - 20 Omitted: death notices of i) the Hanbalī historian, Abū ‘Alī ibn al-Banna’ al-Muqri (see Makdisi, ‘Autograph Diary of an Eleventh-Century Historian of Baghdad’, *BSOAS*, xviii 1956, 9–31, 239–60; xix 1957, 13–48, 281–303, 426–43), and ii) Sulaym al-Jūrī, an ascetic.
 - 21 Omitted: an account of Ghaznavid conquests in India.
 - 22 A deputation of the citizens came to him in Mosul (*Mir’āt* 202, ll. 12–3).
 - 23 There are similarities with the account quoted by Sibṭ Ibn al-Jawzī from Ibn ‘Asākir’s *History of Damascus*, although there it is Sābiq who invites Sharaf al-Dawla Muslim, and it is a *ra’īs* of Aleppo, Ahmad ibn ‘Alī al-Ḥāshimī, having been captured by some of Muslim’s men and having reached a understanding with Muslim, who agrees to enter the city and open the gates (*Mir’āt* 203, ll. 6–20). In *Zubdat al-Ḥalab*, ii, 68, details are different again, particularly as regards the identity of the headman:

The headman (*ra’īs*) in Aleppo and the chief of the militia was the Sharif Hasan ibn Hibat Allah al-Hashimi, known as al-Hutayti. His son, Abu Mansur, had marched out with Sābiq to fight some of the dissident Turks in Bayt Laha, but they took him prisoner and he remained a captive there in the hands of Khutluj, one of Ahmad Shah’s men. When Sharaf al-Dawla came to Aleppo, the Turks all attended on him and sought his favour by handing him the son of the Sherif al-Hutayti.

The son was freed and secured the surrender of the city.

The city militia and the Banu Kilab wrote to [Sharaf al-Dawla] for him to defend them from the Oghuz. He sent his son by the princess, aunt of Sultan Malikshah, to the latter and undertook to provide 300,000 dinars annually. The sultan accepted this and ordered him to go to [Aleppo]. He came to Qal'at Ja'bar and besieged it. Ja'bar, who held the place, and his men were making the roads impassable. They came to terms with Sharaf al-Dawla, undertaking to give up their brigandage. He moved on to Aleppo, where he arrived on 12 Dhu'l-Hijja [4 June 1080] with the Banu Kilab, Kalb and Numayr and all the tribes. They had submitted to him for fear of the Oghuz, and he provided them with money. The city militia broke down the gates on Friday 10 days left of Dhu'l-Hijja [12 June], and his men entered. Not one of the inhabitants suffered any harm and no shop locked its doors. He made contact with Sābiq ibn Mahmud in the citadel, which resulted in his offering Sābiq his daughter in marriage and compensating him with money in return for the surrender of the citadel. Sābiq accepted and sent his baggage and his money down to the town. All that remained was for himself to descend, when his brothers, Shabib and Waththab, seized him by force and took over the citadel. Muslim gathered the chiefs of the Banū Kilāb and said, 'You know that I have expended my money and left my own lands far away to protect your lands and your wealth, and to protect you from the depredations of the Oghuz. This is a recompense I cannot accept. If you have changed your minds, I shall return home and wash my hands of you.' They deplored what had happened and undertook to do their best to put an end to this new situation.'

Muḥammad ibn al-Sābī records the fall of the citadel in 473, see below p. 203, note 34.

- 25 *Mir'āt*, 206, ll. 17–20, mentions this expedition under the year 473, and makes clear that the intention was to fight Sulṭānshāh, who was presumably showing signs of too much independence.
- 26 In Rajab/January 1080 (*Mir'āt*, 201, l. 18).
- 27 According to *Mir'āt*, 202, ll. 2–5, Nizām al-Mulk was in Isfahān all this time and the feast was given there after the return of Malikshāh. See also *Muntaẓam*, viii, 323, ll. 7 ff., which spells out that the two emirs were trying to cause a rift between the sultan and Nizām al-Mulk.
- 28 In *Mir'āt*, 201, l. 19, and *Muntaẓam*, viii, 323, ll. 8–9, the sum is 400,000 dinars.
- 29 The Nahrawān Canal, which runs east of Samarra and Baghdad, was called the Tāmarrā in the stretch from Ba'qūbā till the town of Jisr Nahrawān (see Le Strange, *Caliphate*, 59–60; Krawulsky, 499).
- 30 Cf. *Mir'āt*, 202, ll. 8–10.
- 31 Omitted: *tarjamas* for i) Abū Mansūr Muḥammad ibn 'Abd al-'Aziz, ii) Muḥammad ibn Hibat Allah al-Ṭabari al-Lālākā'I, both scholars of Tradition, and iii) Abū'l-Fityān Muḥammad ibn Sulṭān ibn Ḥayyūs, the poet (see *Encyclopedia of Arabic Literature*, i, 332).
- 32 The account of a second expedition against Tekesh will be found under the year 477/1084–85.
- 33 There is some confusion over the events and the chronology. In *Mir'āt* 209, ll. 6–15, with further details of this confrontation, it is said that Malikshah returned to Isfahān at the end of Rabī' II 474/6 October 1081. However, it is under the year 475/1082–83, that the sultan's return from Balkh is reported, having gone to fight Tekesh in that year, and that the return of Tirmidh and Tekesh's giving his son as a hostage are also referred to (*Mir'āt* 218, ll. 6–22). Malikshāh's arrest of his brother Tughān at Sarakhs in 475 is also recorded here. *Muntaẓam*, ix, 4, l. 20, gives a brief notice of a campaign against Tekesh under the year 475.
- 34 *Mir'āt*, 207, ll. 1–8, records the death in Muḥarram this year/June–July 1080 of the ruler of Samarqand and Transoxania, Shams al-Mulk Tegīn ibn Ṭamghāch Khān. He was succeeded by his brother, Hasan Aytegīn, who defeated an invasion by Tekesh, and also defeated

‘Umar Tughriltegin, the Qarākhānīd (‘of the *Khāniyya*’).

Mir’āt, 207, ll. 20–1:

Muhammad ibn al-Sabi related: On Tuesday 5 Rabi’ II [= 22 September 1080] Muslim ibn Quraysh took the citadel of Aleppo and transferred provisions from Mosul. He reported his victory to Baghdad.

- 35 In *Mir’āt*, 207, ll. 13–15, this is dated to Rabi’ I/20 August–18 September 1080, and the name of the former lord is given as Ḥusām ibn al-Mihrbāt. Bundārī, 72, ll. 1–3, says Šafar/22 July–9 August, and spells the name Mihryāt.
- 36 Omitted: *tarjamas* of i) Abū ‘Alī ibn Shibl, the poet, ii) the ‘Amīd Abū Maṣṣūr in Basra, iii) ‘Abd al-Salām ibn Aḥmad Abū’l-Faṭḥ al-Šūfi, iv) Yūsuf ibn al-Ḥasan ibn Muḥammad Abū’l-Haytham al-Taḥkūrī al-Zanjānī, a pupil of al-Shīrazī.
- 37 He left on Saturday 7 days left of Shawwāl/26 March 1082 (*Mir’āt*, 210, l. 8).
- 38 Her name was Turkān Khātūn (Bundārī, 72, l. 15).
- 39 In the text: *al-khāniyya*.
- 40 Both *Mir’āt*, 214, ll. 4–5, and *Muntaẓam*, ix, 2, ll. 14–6, mention 50,000 dinars for the right of suckling (‘This is a Turkish custom when giving in marriage’) and 100,000 dinars as a bride-price (*mahr*).
- 41 In Rabi’ I 475/August 1082 (*Mir’āt*, 214, l. 15). News of the sultan’s agreement to the marriage was received on Tuesday 11 Šafar/= 20 July 1081 (*Muntaẓam*, ix, 2, U. 4ff).
- 42 The edition has ‘Abū’l-Aghurr’ through the misplacing of a diacritical point.
- 43 Maṭrābād was in lower Iraq, near al-Nīl, but no exact situation is known.
- 44 According to the Bundārī, 72, ll. 3–4, Dubays died, having reigned 67 years, on the eve of Sunday 10 Shawwāl 473. The equivalent date, 24 March 1081, was a Wednesday. The same date in 474 would equate to Sunday 13 March 1082.
- 45 Bundārī, 72, ll. 5–7 is again a year earlier: 12 Šafar 474/22 July 1081.
- 46 Omitted: the Zirid Tamīm’s siege of Gabes in North Africa.
- 47 *Muntaẓam*, viii, 331, ll. 9–14, reports that Sharaf al-Dawla was almost throttled in the bath by two eunuch servants. Details come from Muḥammad ibn ‘Abd al-Malik (al-Ḥamadhānī).
- 48 Sharaf al-Dawla’s letter announcing this came to Baghdad in Rabi’ II/8 September–October 1081 (*Mir’āt*, 209, ll. 1–3).
- 49 Abū Shujā’ left Baghdad in Dhū’l-Qa’da/April 1082, accompanied by the eunuch Mukhtaṣṣ. *Mir’āt*, 210–1, explains the background thus:

When Fakhr al-Dawla was dismissed, while his son Amid al-Dawla was absent from the Diwan, Mu’ayyad al-Mulk Abu Bakr, the son of Nizam al-Mulk, who was at that time in Baghdad, was put forward as a possible successor. He publicly repented of his wine drinking and other things. Talks took place to discuss the matter. He brought money to the Diwan, which the caliph sent back again and expressed his displeasure that anything like that should have been done or that it should have been brought to his attention. The caliph summoned Abu Shuja and put him in effective control of the administration until it should be decided who was to take on the office. Abu Shuja sat on the edge of the carpet, not in the vizier’s position. This was very vexing to the son of Nizam al-Mulk, who wrote to his father about it. Then Amid al-Dawla was restored to the vizierate, although the caliph inclined towards Abu Shuja because of his intelligence and his avoiding the society of the ‘easterners’ (*‘Ajami*s). A letter came from Nizam al-Mulk to the caliph with instructions to banish Abu Shuja far away from Baghdad. As a direct result of that he was sent to Nizam al-Mulk to remove the hostility the latter felt towards him.

- 50 Abū Shujā’ returned to Baghdad in Rajab 475/25 November–24 December 1082 (Bundārī,

- 72, ll. 12–3). The caliph sent letters to Nizām al-Mulk disapproving of the way Abū Shujā‘ had been treated (*Mir’āt*, 216, ll. 13–7).
- 51 He died on Thursday 11 Dhū’l-Hijja/12 May 1082 (*Mir’āt*, 211–2, *Muntaẓam*, viii 330, l. 17).
- 52 It lasted three days and began on Saturday 3 left of Dhū’l-Hijja/28 May 1082 (*Mir’āt*, 212, ll. 20–1).
- 53 Omitted: four *tarjamas* i) Abū’l-Qāsim ‘Abd Allāh b. Aḥmad b. Ridwān, ii) Abū Muḥammad Aḥmad b. ‘Alī b. al-Ḥasan b. Abī ‘Uthmān, scholar of Tradition (*Muntaẓam*, viii, 332), iii) Abū’l-Qāsim ‘Alī b. Aḥmad b. ‘Alī al-Buṣrī, iv) Abū Ishāq Ibrāhīm b. ‘Uqayl b. Ḥabash al-Qurashī, a grammarian.
- 54 In *Mir’āt*, 217, on Thursday 3 Sha‘bān/= 29 December 1082.
- 55 For this and the following paragraphs, see Bundārī, 73–4.
- 56 *Mir’āt*, 217, ll. 4–16, does mention that the sultan is said to have had him poisoned because he had become too powerful in Khurasan, but initially attributes his death to intestinal obstruction (*qūlanj*) from which he had suffered chronically. Cf. *Muntaẓam*, ix, 5, ll. 15–7.
- 57 Cf. *Mir’āt*, 217–8.
- 58 Quoting Koran, ii, 102.
- 59 This particular incident was on Sunday 13 Shawwāl/= 5 March 1083 (*Muntaẓam*, ix, 4, ll. 11–12). On Friday 5 days left of Shawwāl/17 March 1083 he had crossed the river to preach in the Mosque of Manṣūr (*Muntaẓam*, ix, 3, l. 21, and so apparently *Mir’āt*, 217, l. 19, although the ‘5’ is missing from the date). According to *Mir’āt*, 218, l. 1, he was expelled from Baghdad on 17 Shawwāl, but this is perhaps a mistake for 27 Shawwāl/20 March.
- 60 He was buried Monday 9 Jumādā II 477/= 16 September 1084 (*Mir’āt*, 218, l. 7).
- 61 Cf. *Mir’āt*, 219, ll. 1–6 (Fakhr al-Dawla and his son feared that the caliph’s letter concerned themselves) and Bundārī, 74, ll. 16 ff.
- 62 Abū Yazīd Ṭayfūr b. ‘Īsā al-Bisṭāmī was a celebrated and influential ecstatic Ṣūfī, who died in 261/874–75 or 264/877–78, and the al-Sahlakī mentioned just above is Abū’l-Faḍl Muḥammad b. Alī b. Aḥmad al-Sahlakī or al-Sahlagī, (born 389/999, died 476/1083–84), who wrote a life, and collected the sayings, of Abū Yazīd al-Bisṭāmī (see *El*, 2nd ed., i, 162–3).
- 63 For this section, see Ibn al-Qalānisi, *Dhayl*, 114, l. 1–115, l. 15.
- 64 *Mir’āt*, 219, l. 7, has a brief mention of the siege and his withdrawal, having achieved nothing. He returned to Ḥarrān in Rabi’ I 476/July 1083 (*Mir’āt*, 220, l. 19).
- 65 He arrived according to *Muntaẓam*, ix, 3, ll. 2–4, in Jumādā 11/27 October–24 November 1082, but according to Bundārī, 73, ll. 3–6, in the previous month Jumādā I.
- 66 Omitted: two *tarjamas*: i) Abū ‘Amr ‘Abd al-Wahhāb ibn Muḥammad ibn Ishāq ibn Manda al-Isbahānī, died Jumādā II/27 October–24 November 1082, ii) the Emir Abū Naṣr ‘Alī, son of the Vizier Abū’l-Qāsim Hibat Allāh ibn ‘Alī ibn Ja‘far ibn Mākūlā, Ḥadīth scholar and author of the *Ikmāl*, born 420/1029 (cf. *Muntaẓam*, ix, 5).
- 67 *Mir’āt*, 219, ll. 11 ff.; *Muntaẓam*, ix, 5–6: on Friday 5 days left of Ṣafar/14 July 1083.
- 68 See the personal account of ‘Amīd al-Dawla in *Mir’āt*, 219–20:

After the dismissal order one of the courtiers came to me and advised that I should stay, remain firm and not leave. My doubts grew and I immediately started to prepare to go. It chanced that Yaruq the Chamberlain, sent from the sultan, arrived with letters to the caliph: either he should employ us and treat us as we deserved and restore us to the favour we had known before, or he should allow us to leave and come to himself (Malikshah). My father had written me letters there to the effect that we were suspected of every instance of opposition to the Diwan and the palace officials. Either these suspicions are lifted from us, or we move to Isfahan, and dwell there in the protection of the sultan. The sultan wrote to my father and me bidding us hurry to him, if the caliph no longer chose to employ us. Owing to the dismissal there remained no force in sending more letters. My father and I, my sisters, our families and baggage, left, after the recently arrived chamberlain, the prefect of Baghdad, the Amid and the sultan’s troops gathered, fully armed, at the Ammuriyya Gate until we

departed with our property and households without asking the caliph's permission or informing him.

- 69 They left on Saturday 3 Rabi' I = 22 July 1083 (*Mir'at*, 220, ll. 9–10).
- 70 Sic in the Arabic text. *Mir'at*, 221, l. 17, reads: Ibn Jabala al-Ḥanbali.
- 71 See Muḥammad ibn al-Ṣābi's version of these events in *Mir'at*, 221, l. 10–223, l. 2. Sharaf al-Dawla arrived at Ḥarrān on Friday 8 Rabi' I = 28 July 1083.
- 72 See *Mir'at*, 224, ll. 9–12. According to *Muntaẓam*, ix, 10, ll. 16–7, in Shawwāl 477/February 1085 Abū Shujā' was given by the caliph a fief (*iqṭā'*) worth somewhat more than 10,000 dinars.
- 73 See *GAL*, i, 253; Ibn Khallikān, iv, 444–9: Muḥammad b. Aḥmad b. Muḥammad al-Ābiwardi died in Rabi' I 507/September 1113.
- 74 The *ṭughra* was originally a calligraphic symbol used as a sign of authentication on Saljūq state documents. The responsible official, called the *ṭughra'ī*, was head of the Chancery Bureau.
- 75 See *Mir'at*, 224–5. Nizām al-Mulk suspected the involvement of a caliphal eunuch (*khādīm*) in this, possibly because of Nizām's support for the Banū Jāhir.
- 76 Cf. an earlier attempt to discredit Nizām al-Mulk. In Rajab 474/December 1081 Ibn Bahmanyār, the secretary of Khumartegin al-Sharābī, had suggested to Malikshāh that Nizām al-Mulk's financial administration was not above reproach and he also tried to have the vizier poisoned. The sultan did not believe the counter-charges against Ibn Bahmanyār and gave him higher status. However, he fell from favour and was blinded on reports of his behaviour after the death of the sultan's son and of the comments he had passed, and so Nizām al-Mulk was rid of a dangerous rival. See *Mir'at*, 209–210, 211, ll. 10–21; *Muntaẓam*, viii, 330, ll. 6–16.
- 77 Omitted: North African affairs (the Zirids lose and regain Qayrawān).
- 78 *Mir'at*, 224, ll. 16–7, records the death of Sulṭānshāh, son of Qāvurt Beg. His brother succeeded him in Kirmān.
- 79 According to Hinz, 42–3, a *kurr* of wheat approached 3000 kg.
- 80 He had returned to Baghdad from Isfahan on Tuesday 29 Rabi' I = 15 August 1083, and died on Sunday 21 Jumādā II/5 November 1083 (*Mir'at*, 223, ll. 3 ff.). See his *tarjama* (Ibrāhīm b. 'Alī b. Yūsuf) in *Muntaẓam*, ix, 7, ll. 3 ff., and also Bundārī, 75, ll. 2–3.
- 81 For the notice of the latter's death, see *sub anno* 480, p. 235 below.
- 82 The eponymous founder of the Turkish dynasty of the Artuqids, which ruled in Diyār Bakr from the eleventh to the early fifteenth centuries A.D. (see *El*, 2nd ed., i, 662–7).
- 83 This appears to be the battle that *Mir'at*, 226, l. 20, dates to Monday 15 Rabi' 1/22 July 1084.
- 84 *Mir'at*, 227–8, is somewhat different:

Ibn Jāhir sent to Artuq, saying, 'The Banu Uqayl are now in the hands of the Turkomans. You must get them together and send them to the sultan. Keep besieging this man (meaning Muslim ibn Quraysh) and get him to surrender. The land as far as Egypt is now in your grasp.' Artuq replied, 'This is a matter that does not concern you at all. I am a fighting man. It is not our custom to imprison those we capture, but we ransom them and let them go.' Artuq Beg's loyalty towards the sultan was not entirely straight. Ibn Jāhir sent this message to Artuq: 'The sultan sent me military aid and a force to serve me and do what I decide.' They were besieging Amid, but Artuq became angry and departed without delay. That was on the third day after the battle. Most of the Turkomans followed him and he made for Sinjar. Ibn Jāhir and his men went to Mayyafariqin, being unable to stay where they were after Artuq [had left]. Muslim departed from Amid on Sunday 9 left of Rabi' I [= 28 July 1084].

85 *Mir'at*, 228, ll. 9–11:

Ibn Jāhir continued the siege of Mayyafariqin. A severe famine ensued, and he made

contact with its inhabitants and those of Amid. They were on the point of opening the gates, but Ibn Marwan got wind of this and made some arrests, so that that scheme came to nothing. Ibn Jahir then went to Khilat.

86 His career was especially associated with the so-called 'Prince of the Arabs,' Sayf al-Dawla Ṣadaqa b. Maṣṣūr b. Dubays al-Asadī and his son, Dubays. He died in 515/1121–22 (see al-Qiftī, *al-Muḥammadūn min al-Shu'arā'* etc., ed. Riyād 'Abd al-Ḥamid Murād, Damascus, 1975, 418–24; *al-Wāfi*, iii, 48–9).

87 I.e. the dynasty of the Zangid Atabegs.

88 Cf. *Mir'āt*, 228, ll. 17ff:

Artuq Beg left Sinjar for Mosul. He met Amid al-Dawla, who had been ill at Daquqa. They both camped opposite Mosul, and Amid al-Dawla made contact with the inhabitants, bidding them open the gate to the sultan and obey him. They replied, 'If the sultan comes, we shall surrender to him.' When he had come, Muslim's lieutenants went out to him and agreed to give him allegiance. They said, Our lord ordered us not to shut the gate in your face.' He was pleased with that, and gave them guarantees, before he entered the town and stayed there for a few days.

89 After this meeting the sultan returned to Isfahan on 24 Rajab/26 November 1084. The settlement with Sharaf al-Dawla is directly linked with the threat from the sultan's rebellious brother in the east (*Mir'āt*, 229, ll. 2–5).

90 In the text: Wanaj. See *Mir'āt*, 231, l. 17. He arrived there via Marv and Balkh.

91 *Mir'āt*, 231, ll. 9–12, quoting Muḥammad ibn al-Ṣabī, tells of the interception of a letter from the sultan with no hint of any deception.

92 Note this additional material in *Mir'āt*, 230, ll. 12–6:

[The sultan] sent men to Tirmidh to wrest it from the hands of Tekesh's lieutenants and he wrote to Ibrahim ibn Maṣ'ūd, the ruler of Ghazna: I know what you have done with my brother and what you persuaded him to do. He has come out against me in rebellion. I have him blockaded with no supplies but what comes from your lands. If you deny him now, this is what I expect from you, but if you help him, you will be breaking the oaths made between us.' Ibrahim sent to him [reading *ilayhi*, not *ilā*] with excuses and suggesting that he might mediate and repair the situation.

See also *Mir'āt*, 231, ll. 21–2:

The envoy of the ruler of Ghazna came to intercede for Tekesh. The sultan said to him, Once we have finished with this business, we shall attack you, for your master is the one who encouraged him to rebel.'

93 There is an account of lengthy negotiations in *Mir'āt*, 232–3, and then the same source (237, ll. 6–7) states that Tekesh was eventually taken prisoner on Thursday 9 Jumādā II 478/2 October 1085, and imprisoned in the castle of Fayrūzkūh (in Damghān province) on 20 Ramaḍān 478/9 January 1086.

94 In 475/1082–83 Sulaymān had taken Tarsūs from the Byzantines (*Mir'āt*, 217, ll. 17–8), and in Dhū'l-Hijja of this present year/April 1085 a maternal uncle of Sulaymān captured Malatya (*Mir'āt*, 233, l. 23).

95 In the Arabic text: al-Firdaws. Cf. p. 225, note 124.

96 Ms. A reads: *dakhala* (enter).

97 In *Zuhdat al-Ḥalah*, ii, 87, there is no mention of al-Qusyān being a citadel. Rather, after the taking of Antioch the Muslims 'prayed on Friday ... in al-Qusyān.' In a letter of Ibn Buṭlān which was sent to Baghdad in the 440s/circa 1050 and is quoted in Yāqūt, i, 382–5 (translation in Le Strange, *Palestine*, 370–5), it is identified as the church (*bī'a*) of al-Qusyān. Le Strange speculates that the Church of SS. Peter and Paul, built by the Emperor

Justinian, is intended.

- 98 *Mir'āt*, 229, ll. 11–4, does not mention any local resistance, and stresses the protection afforded the Christians.
- 99 According to *Mir'āt*, 229, ll. 22–4, Sulayman kept some of the booty. See also op. cit., 230:

It happened that there was a dispute between al-Hutayti Al-Hashimi, the commander of the militia in Aleppo, and Ali, Muslim's brother, who was in Aleppo to defend it. Al-Hashimi sent a complaint to Muslim, in which he wrote: 'It is now well-known what justice and fair-treatment there is in Antioch. I fear that the Aleppans will desire it and seek to have it. They will find a way to surrender the city.' So Muslim arrested his brother and locked him up, taking 10,000 dinars from him. Al-Hashimi pursued Ali's followers and arrested them, satisfying his revenge. Later he went to the bad, and bought a fortress, called Abu Qubays, which is impregnable, and transferred his money and his treasures there.

- 100 *Mir'āt*, 234, l. 16, gives the date Friday 24 Šafar under the year 477, although the year 478 is specified by Ibn al-Qalānisi, *Dhayl*, 118 (quoted by *Mir'āt*). Yet *Mir'āt*, 235, ll. 10–11, insists that 'this year', i.e. 477, is the correct year in defiance of its own narrative (cf. 227–9). Ibn al-'Adim, in *Zubdat al-Halab*, ii, 91, gives the date of the battle and the death of Sharaf al-Dawla as Saturday 6 days left of Šafar 478/= 21 June 1085.
- 101 Here *ghulām* seems not to imply Turkish mamluke troops.
- 102 Omitted: report of a large and bright comet in Šafar/June 1085 (cf. *Muntaẓam*, ix, 10, ll. 13–5).
- 103 See p. 186, note 90.
- 104 For Ibn al-Šabbāgh, a leading traditionalist Šāfi'i of his time, see GAL, ii, 388, and Makdisi, *Ibn 'Aqīl*, 206–8.
- 105 Omitted two *tarjamas*: i) the Qādi Abū 'Abd Allāh al-Ḥusayn b. 'Alī al-Baghdādī, known as Ibn al-Baqqāl, ii) Ismā'il b. Miṣ'ada al-Ismā'īli al-Jurjāni, a Šāfi'i scholar (born 404/1013–14).
- 106 Omitted: an account of the Spanish reconquest of Toledo.
- 107 In Arabic: *al-muqaddam al-sālār*.
- 108 *Mir'āt*, 235, ll. 13–8, puts the capture of Āmid on 3 Šafar/31 May 1085.
- 109 *Mir'āt*, 237, ll. 4–5, dates this Tuesday 16 Jumādā 1/9 September 1085. *Muntaẓam*, ix, 14, l. 15, agrees as to the month, Jumādā I.
- 110 *Muntaẓam*, mentions i) the birth of a son to Muqtadī, called Abū 'Abd Allāh Husayn (ix, 14, l. 9), ii) an epidemic in Baghdad with great loss of life (ix, 14–5), iii) severe flooding in Baghdad in Dhū'l-Qa'da/February–March 1086 (ix, 16, ll. 6–7).
- 111 In Ša'ban/22 November–20 December 1085 (*Muntaẓam*, ix, 15, ll. 16–17). These were Sunni-Shiite disturbances, as were those in Dhū'l-Hijja/20 March–17 April 1086 (op. cit., 16, ll. 18–21). Note also that *Muntaẓam*, ix, 15–6, records disturbances in Herat due to the teaching of a 'philosophical scholastic' (*mutakallim falsafī*) and 'Abd Allāh al-šāri's attacks on him. The former was forced to move to Bushanj but was pursued by his opponents. The Nizāmiyya Madrasa there was a target. Nizām al-Mulk had al-Anšārī arrested and banished from Herat, but he returned after the affair had calmed down.
- 112 I.e. *Nahr al-Dajāj*, one of the canals that flowed through Western Baghdad, south of the old Round City, and also the associated area of the city.
- 113 News of this came to Baghdad in Muharram/May 1085 (*Muntaẓam*, ix, 14, ll. 1–3).
- 114 Cf. *Muntaẓam*, ix, 14, ll. 4–8, but also a tempest in Jumādā II/24 September–22 October 1085 (op. cit., 15, ll. 12–15).
- 115 Omitted: *tarjamas*, i) The Imām al-Ḥaramayn al-Juwaynī (cf. *Muntaẓam*, ix, 18–20), ii) Abū 'Alī Muḥammad b. Aḥmad b. al-Walid, a leading Mu'tazilite, iii) the Qādi Abū'l-Ḥasan Hibat Allāh b. Muḥammad b. al-Sībī, who preached to the Caliph al-Muqtadī.
- 116 See *Muntaẓam*, ix, 22–4: Muḥammad b. Ali b. Muḥammad.
- 117 Abū Bakr Muḥammad, appointed Thursday 12 Ša'bān/= 4 December 1085 (*Muntaẓam*, ix,

15, ll. 18–22).

- 118 See *Muntaẓam*, ix, 18, ll. 13–16: born 426/1034–35; died eve of Friday 18 Shawwāl/6 February 1086.
- 119 The work intended is probably the *Kitāb al-Ibāna ‘an Uṣūl al-Diyāna*, the last work of the theologian al-Ash‘arī (b. 260/874, d. 324/935), translated by W. C. Klein, as *The Elucidation of Islam’s Foundation*, American Oriental Series, xix, New Haven, 1940.
- 120 *Mir‘āt*, 243–4:

They met and fought at the limit of the Aleppo district near the place where Muslim had been killed. An arrow hit Sulayman in the face and he fell from his horse dead. He was buried alongside Muslim only six days after him.

- 121 *Mir‘āt*, 239:

[Tutush] besieged Aleppo and the populace opened the gate to him because they disliked Ibn al-Hutayti, who had built a fort as a refuge since he feared the people, that is the Sharif’s Fort (*Qal‘at al-Sharīf*). Tutush persuaded him to surrender, then took him with him to Damascus. The Sultan had sent the Emir Buzan the Chamberlain on before him. When he and the Chamberlain Aqsunqur reached Jazirat [Ibn Umar], Tutush heard the news and withdrew to Damascus. He then went to Artuq Beg at Jerusalem, which had been given him by Taj al-Dawla Tutush, who then placed his family and his treasure in the Mihrab of David [the Jerusalem citadel].

- 122 In Rabi‘ II/16 July–13 August 1086 Ibrāhīm ibn Muslim had returned to Mosul from Isfahan, having been confirmed in possession of it and the Jazira by the sultan and having married the sultan’s aunt, Khātūn Safiyya, who had been Muslim’s wife and was resident in Mosul. Muslim’s son, Muḥammad, was assigned Raḥba, Raqqa, Ḥarrān and the districts of the Banū Numayr, and given a foster-sister of the sultan in marriage (*Mir‘āt*, 238).
- 123 He left Mosul Sunday 21 Rajab/1 November 1086 (*Mir‘āt*, 239, l. 18).
- 124 According to *Mir‘āt*, 239, the sultan did not go to Edessa but sent an ‘*amid* after the inhabitants had come to offer surrender. However, *Zubdat al-Ḥalab*, ii, 100, says that he did receive the surrender in person, from F.lā.r.dūs (i.e. Philaretos), who converted to Islam.
- 125 Called by *Muntaẓam*, ix, 28, Sābiq ibn Ja‘bar; but *Zubdat al-Ḥalab*, ii, 100: Ja‘bar ibn Sābiq al-Qushayrī.
- 126 On 23 Sha‘bān 479/3 December 1086 (*Zubdat al-Ḥalab*, ii, 100)
- 127 *Mir‘āt*, 240, l. 9 ff:

Tutush’s envoys came to his brother, declaring his allegiance. He asked to remain resident in his fief or to leave for a place where he could be safe. The sultan gave him an answer that mollified him.

- 128 There is no mention of initial resistance in *Mir‘āt*, 240, which adds that ‘Āna and Hit were given to Sālim. *Zubdat al-Ḥalab*, ii, 101, adds Raqqa and other unspecified places.
- 129 This was in the year 564/1168 (see *Kāmil*, xi, 334; *Bāhir*, 136).
- 130 Ibn Mulā‘ib was confirmed in possession of Homs. He was ordered to prevent deserters from Malikshāh’s army joining Tutush. Desertions were already numerous because of supply problems (*Mir‘āt*, 240, l. 14ff).
- 131 On Friday 1 Ramaḍān/= 11 December 1086 Malikshāh came to Antioch, held by a deputy of Sulaymān ibn Qutalmish, who, having received a guarantee for Sulaymān’s sons and for the inhabitants, was left in position, although Malikshāh appointed a *ḥājib* there as garrison commander (*shihna*). He took Sulaymān’s sons and family with him and gave them a fief in Khurāsān (*Mir‘āt*, 240, 8–14).
- 132 In Rabi‘ II/16 July–13 August 1086 Sadaqa came to Baghdad on his way to Isfahan (*Mir‘āt*, 238). According to *Muntaẓam*, ix, 28–9, on his return from Isfahan in Jumādā II/13

September–11 October 1086 he stayed at Nahrawān and was not formally received by the Caliph.

133 Omitted: an account of the Muslim victory in Spain at al-Zallāqa.

134 *Mir'āt*, 239, 241: 3 Dhū'l-Hijja/11 March 1087.

135 The visit was at the insistence of the sultan's wife, to convey their daughter to her husband, the caliph. The caliph's mother and aunt went in state to the Royal Palace (*dār al-mamlaka*) on the eve of Monday 7 Dhū'l-Hijja/15 March 1087 (*Mir'āt*, 241–2). Cf. the account of this visit in Bundārī, 80–1.

136 Cf. *Muntaẓam*, ix, 29, l. 17 ff.

137 *Mir'āt*, 242, ll. 16–9:

Nizam al-Mulk came to the caliphal court at night. The Vizier Abu Shuja, the eunuch servants and the palace officials met him, as he came preceded by flambeaux. The caliph was sitting at the Grille Window. Nizam al-Mulk kissed the earth several times and asked him for his hand to kiss. The caliph put his hand through the Grille and Nizam al-Mulk kissed it and placed it over his eyes, and spoke to the caliph with words that pleased him. He delivered the sultan's message, then departed.

According to *Muntaẓam*, ix, 30 this was on the eve of Thursday 17 Dhū'l-Hijja/25 March 1087.

138 *Mir'āt*, 243, mentions 4,000 or 20,000 gazelles and writes, 'He built from them a beacon between the shrines at Najaf and Kufa and called it Umm al-Qurūn (Mother of Horns) and also a similar one at Isfahan.' Ibn al-Jawzī, in whose time the beacon still remained, dates the departure for the hunting expedition to 4 Muharram 480/11 April 1087 (*Muntaẓam*, ix, 35).

139 The investiture of the sultan and the presentation of the emirs (with the sultan said to be present) took place during Muharram 480, see below p. 232, note 2.

140 Nizām al-Mulk spent the night in his son Mu'ayyad al-Mulk's house on Monday 12 Muharram 480/12 April 1087, and on the following day visited his madrasa, which he had not seen before by day (*Muntaẓam*, ix, 36).

141 According to *Muntaẓam*, ix, 26–7 this rioting was in Šafar/18 May–15 June 1086 and the cadi killed was Abū'l-Ḥasan ibn al-Muhtadī.

142 See *Muntaẓam*, ix, 29.

143 Cf. *Muntaẓam*, ix, 27, ll. 18–20. In *Mir'āt*, 243: Abū Sa'īd.

144 *Muntaẓam*, ix, 28, ll. 11 ff.:

In Rajab [12 October–10 November 1086] a thunderbolt fell on the Caliph's Caravanseray opposite the Nubian Gate. It burnt a part of the Church of the Caravanseray and reduced a column to rubble, so that it became like ash. From the thunderbolt fell burning pieces like great balls of cotton. The people fell on their faces. Another fell in the ruined district of Ibn Jarra and killed a Turkish mamluke. A further one fell on the hill of Amid and turned it to ashes. Innumerable thunderbolts fell in the desert in Syria.

145 *Muntaẓam*, ix, 27, ll. 21 ff., adds that in Jumādā II/13 September–11 October 1086 there was widespread sickness (*ta'ūn*) in Iraq. The caliph ordered the distribution of medicines and money.

146 I.e. Mecca and Medina.

147 According to *Muntaẓam*, ix, 27, ll. 7 ff., gold and silver panels were sent to be fastened to the door of the Kaabah, on which the Abbasid caliph's name replaced that of the Fatimid.

148 See the following year, p. 234, note 7.

149 Omitted: i) the siege of Qabes and Sfax in North Africa, ii) the *tarjama* of Abū'l-Ḥasan ibn Faḍḍāl al-Majāshī'i.

150 The leading Šūfī in Baghdad (hence his title *Shaykh al-Shuyūkh*, 'Chief Shaykh'), Abū Sa'd

Aḥmad b. Muḥammad b. Dūst al-Nisābūrī was close to caliphal circles and to Nizām al-Mulk, and his hospice for Ṣūfīs (*ribāṭ*) was an anti-Ḥanbalī bastion of Ash‘arī theology. See Makdisi, *Ibn ‘Aqīl*, 355, 379–80; *Muntaẓam*, ix, 11, where his year of death is given as 477/1084–85.

151 See L. A. Mayer, *Mamluk Costume*, see index.

152 Omitted: a *tarjama* of Abū ‘Alī Muḥammad ibn Aḥmad al-Shīrī al-Baṣrī, a scholar of Koran and Hadīth.

153 Lit. ‘high of *isnād*’

HOW THE SULTAN'S DAUGHTER WAS BROUGHT IN PROCESSION TO THE CALIPH

In Muharram [8 April–7 May 1087] the dowry of Sultan Malikshah's daughter was transferred to the Caliphal Palace on 130 camels, magnificently clothed with Byzantine brocades. Most of the loads consisted of gold and silver and three howdahs. The dowry was also borne on 74 mules, draped in various sorts of regal brocades, whose bells and harness were of gold and silver. On six of them were twelve silver chests, containing jewels and finery that were beyond price. Preceding the mules were 33 horses of excellent stock, whose stirrups were of gold encrusted with various gems. There was also a large cradle, much of it gold.¹

Before the dowry rode Sa'd al-Dawla Gohara'in, the Emir Bursuq and others, over whom the inhabitants of Mu'alla Canal scattered dinars and fabrics. The sultan had gone from Baghdad to hunt.² Later the caliph sent the Vizier Abu Shuja to the Lady Turkan, the sultan's wife, preceded by about 300 processional candles and the like number of flambeaux. In the Harem there was not a single shop that did not light up a lantern or two, or even more. With Zafar, his eunuch servant, the caliph sent a litter, the most beautiful that had ever been seen. The vizier said to the Lady Turkan, Our lord and master, the Commander of the Faithful says, "God commands you to consign [161] what you hold in trust to its worthy recipient." He has granted permission for the transfer of your treasure to his palace.' She replied, 'To hear is to obey.' Nizam al-Mulk and the notables ranked below him in the sultan's state came, each of them with many candles and flambeaux. The wives of the great emirs and of those of lower rank came, each one of them separately with her entourage and her show of pomp, preceded by processional candles and flambeaux, all of which were carried by mounted men.

Then behind all came the princess, the sultan's daughter in a covered litter, all gold and gems. 200 Turkish maid servants encircled the litter, wonderfully mounted. Thus she proceeded to the Caliphal Palace. It was a night to be remembered, the like of which had never been seen in Baghdad.

On the next day the caliph invited the sultan's emirs to a banquet which he ordered to be prepared. It is reported that 40,000 *manns* of sugar were used. The caliph gave robes of honour to all of them and to all of any note in the army. He sent robes to the Lady wife of the sultan and to all the royal ladies. After that the sultan returned from his hunting.³

MISCELLANEOUS EVENTS

In this year⁴ a son was born to the sultan by Turkan Khatun. He called him Mahmud, and he it is who was later recognised as ruler.

[162] The Sultan Malikshah assigned the city of Aleppo and the citadel to his mamluke Aqsunqur, who took charge there and ruled with justice and good government.⁵ He was the husband of the nurse of Sultan Malikshah, the one who suckled and raised him. She died in Aleppo in the year 484 [1091].

Two runners ran a race this year. One of them was the sultan's, a Fadli, and the other belonged to the Emir Qumaj, a Mar'ushi. The sultan's runner won. We have already mentioned Fadlis and Mar'ushis under the reign of Mu'izz al-Dawla ibn Buwayh.⁶

This year the sultan appointed as his heir apparent his son, Abu Shuja Ahmad, and gave him the titles 'King of Kings, Support of the State, Crown of the Religion, and Mainstay of the Commander of the Faithful.' After his departure from Baghdad he sent to the caliph that he should mention him in the khutbah there in these terms. This was done in Sha'ban [November 1087] and gold was scattered over the preachers.

In Sha'ban [November 1087] Sa'd al-Dawla Gohara'in sailed down to Wasit to confront Muhadhdhab al-Dawla Ibn Abu'l-Khayr, the lord of the Marshes. After his departure from Baghdad many disturbances occurred.⁷

A son was born to the caliph by the daughter of the sultan in Dhu'l-Qa'da of this year⁸ [January 1088] whom he named Ja'far and to whom he gave the *kunya* Abu'l-Fadl. To mark this the city was decorated.

The Amid Kamal al-Mulk Abu'l-Fath al-Dihistani, the Amid of Iraq, gained control of the town of Hit this year. He took it on agreed terms, went there and then returned during Dhu'l-Qa'da [28 January–26 February 1088].

There was rioting between the inhabitants of Karkh and the other quarters, during which many people were killed.⁹

There was a total eclipse of the sun this year.

[163] During this year Abu Mansur Qutlugh, the Emir of the Hajj, died. For twelve years he led the Hajj as emir and he fought many battles with the Bedouin, who feared him. After his death, Nizam al-Mulk said, 'A man worth 1,000 others has died today.' Najm al-Dawla Khumartegin was appointed emir of the Hajj.¹⁰

In Jumada I [August 1087] there died Isma'il ibn Abd Allah ibn Musa ibn Sa'd Abu'l-Qasim al-Sawi,¹¹ who studied much Tradition with Abu Sa'id al-Bandaniji and others, and who was in his turn an authority, a reliable transmitter.

There also died Tahir ibn al-Husayn Abu'l-Wafa al-Bandaniji al-Hamadhani, a poet and litterateur, who wrote panegyrics not in search of gain. He praised Nizam al-Mulk in two odes, each more than 40 verses long, one of them without [a single letter with] a diacritical point and the other consisting only of letters with diacritical points.¹²

— 13

In Dhu'l-Qa'da of this year [28 January–26 February 1088] there occurred the death of Ghars al-Ni'ma Abu'l-Hasan Muhammad ibn al-Sabi, the historian. He was found to have left great wealth, though he had practised charity and almsgiving.¹⁴

[164]

The Year 481 [1088–89]

ACCOUNT OF DISTURBANCES AT BAGHDAD

In Safar of this year [26 April–24 May 1087] the inhabitants of Basra Gate embarked on the building of the new bridge (*qantara*).¹⁵ They transported bricks on trays of gold and silver, led by drums. The people of the [other] quarters assembled with them. Those of the Azaj Gate were particularly numerous. They formed a crowd that no-one

could count.

It came about that, as Gohara'in travelled by in a barge, while his followers proceeded along the Tigris bank keeping pace with him, the folk from Azaj Gate came across a woman who was selling drinks to the people from a cooler-jar she had at the Tigris edge. They attacked her as was their custom and began to smash her jars, saying, 'Water for free!'¹⁶ Seeing Sa'd al-Dawla Gohara'in, she appealed for his aid. He ordered them to be driven away from her. The Turks beat them with their batons, at which the common people drew their swords and struck the horse of Sulayman,¹⁷ his chamberlain and one of his closest followers, in the face. Sulayman fell from his horse. Whereupon rage made Gohara'in leave his barge to confront them on foot. Somebody assaulted him and thrust the end of his spear at him, which threw him into the mud and water. His escort then charged and engaged the crowd. They were eager to lay hands on the person who had thrust at him, but they could not get to him. Eight persons were taken,¹⁸ one of whom Gohara'in killed, and he cut the hamstrings of three others. He sent his cloak [165] to the Diwan, still with the traces of the thrust and the mud, calling for action against the Azaj Gate inhabitants.

Later¹⁹ the inhabitants of Karkh constructed for themselves another arch at the gate of al-Harrani's Arcade,²⁰ and followed the example of the residents of Basra Gate.

ACCOUNT OF THE EXPULSION OF THE TURKS FROM THE CALIPHAL HAREM

During Rabi' II of this year [24 June–22 July 1088] the caliph ordered that the Turks who were with his Lady wife, the sultan's daughter, should be expelled from the Harem of the Caliphal Palace. The reason for this was that, when one of the Turks once bought from an itinerant fruit-seller, they haggled over the price, and the pedlar cursed the Turk, who took a pan from the balance and struck the pedlar's head with it, splitting his head open. A crowd gathered, and there was nearly trouble between the populace and the Turks. They cried for justice and shouted their condemnation. So the caliph ordered the expulsion of the Turks, and they were moved out, every last one of them, within one hour and in a most wretched state, when it was time for the late evening prayer.

– [166–7] – ²¹

ACCOUNT OF THE DEATH OF IBRAHIM, LORD OF GHAZNA, AND THE SUCCESSION OF HIS SON, MAS'UD

Al-Malik al-Mu'ayyad Ibrahim, son of Mas'ud ibn Mahmud ibn Sabuktegin, the lord of Ghazna, died this year. He was just, generous and a warrior for the Faith, and we have mentioned those conquests of his of which we have information. He was wise and a man of sound judgement. One of his good ideas was the following. When Sultan Malikshah the Saljuqid, son of Alp Arslan, gathered his forces to march against Ghazna and camped at Asfizar,²² Ibrahim wrote a letter to all Malikshah's leading emirs, thanking them and rehearsing all that they had done to encourage Malikshah to move against his lands in order that they might complete what they had planned together, to take him captive and make themselves free of his domination, and he made fine promises to them in return for that. He ordered his messenger who bore the letters to fall in with Malikshah when he was hunting. This he did, and he was seized

and taken before the sultan, who asked him about himself. He refused to answer, so the sultan ordered him to be lashed, which was done. Then he handed over the letters after having suffered this harsh treatment. When Malikshah had read the letters, he cunningly dissembled before his emirs, and withdrew. He did not say anything to any of his emirs, for fear that they would be alienated from him.

Each year Ibrahim would write in his own hand a copy of the Koran and send it with alms to Mecca. He used to say, 'Had I been in the place of my father Mas'ud after the death of my grandfather Muhammad, there would have been no severing [168] of the sinews of our state, but now I am incapable of restoring what they have seized. It is now in the control of princes whose dominion is extensive and whose armies are powerful.'

After his death he was succeeded by his son, Mas'ud, whose title was Jalal al-Din. His father had married him to the daughter of Sultan Malikshah, and Nizam al-Mulk expended on the enthronement and wedding festivities 100,000 dinars.

MISCELLANEOUS EVENTS

The caliph's vizier, Abu Shuja, went on the Pilgrimage this year, and left as his deputies his son, Rabib al-Dawla Abu Mansur, and the Chief Syndic Tirad ibn Muhammad al-Zaynabi.²³

During this year the lord of Aleppo, Aqsunqur, gathered his forces and marched against the citadel of Shayzar, whose ruler was Ibn Munqidh. He besieged²⁴ the place closely and pillaged the suburbs. Then he came to terms with the ruler and returned to Aleppo.

— [169] — ²⁵

In Muharram [27 March-25 April 1088] there died the daughter of al-Ghalib bi-Allah, the son of al-Qadir. She was buried by the tomb of Ahmad [ibn Hanbal]. She was noteworthy for piety and many good works. In doing good no-one achieved what she did.

There also died Prince Ahmad, the son of Sultan Malikshah, aged eleven years, in Marv. He was his father's designated heir as sultan. At Baghdad in the Caliphal Palace there were sessions of mourning during seven days. No horses were ridden and the wailing women went out into the markets. A great crowd gathered in Karkh to watch and mourn. The inhabitants of Karkh blackened the doors of their arcade shops to demonstrate their grief for him.

[170]

The Year 482 [1089–90]

DISTURBANCES AT BAGHDAD AMONGST THE COMMON PEOPLE

This year, during Safar [May 1089]²⁶ the inhabitants of Basra Gate attacked Karkh and killed one man and wounded another. The people in Karkh closed their markets and [paraded with] Korans raised on high, carrying the bloody clothes of the two men. They went to the house of the Amid Kamal al-Mulk Abu'l-Fath al-Dihistani, demanding justice. He sent to the Syndic Tirad ibn Muhammad, asking him to

produce the killers. Tirad made his way to the residence of the Emir Buzan in the Palace of Ibn al-Ma'mun, but Buzan also demanded that he hand the men over, and put him under arrest. The caliph sent to Buzan to inform him about the Syndic Tirad, his status and his rank. Thereupon he freed him and apologised. The Amid Kamal al-Mulk quietened the disturbances and prevented the people from attacking one another. Later he left to go to the sultan, and the people reverted to their previous disorder. Not a day passed without producing more dead and wounded.

[171]

HOW SULTAN MALIKSHAH CONQUERED TRANSOXANIA

This year Sultan Malikshah conquered Transoxania. This came about because Ahmad Khan (the son of Khidr Khan, the brother of Shams al-Mulk, his predecessor), who was himself the nephew of Turkan Khatun, the wife of Sultan Malikshah, had become ruler of Samarqand. He was a wicked youth and a bad ruler, who frequently extorted money from his subjects. They turned against him and wrote secretly to the sultan, imploring his aid and asking him to come to them and take over their lands. The lawyer, Abu Tahir ibn Alak²⁷ al-Shafi'i, came to the sultan with these complaints. Because of his great wealth he feared Ahmad Khan and pretended that his journey was for trade and the pilgrimage. Having met with the sultan, he made his complaints and excited the sultan's interest in those lands. Malikshah's ambitions to conquer them were aroused and he proceeded to Isfahan.

While there, an envoy from the emperor of Byzantium came to him, bringing the tribute imposed on the emperor. Nizam al-Mulk took the envoy with them to Transoxania and he witnessed the conquest. Having reached Kashgar, Nizam al-Mulk allowed him to return to his own country, and said, 'I want it to be recorded of us in histories that the emperor payed tribute and conveyed it to the gates of Kashgar, to inform its lord of the vastness of the sultan's realm, to increase his fear of him and so that he is not tempted to disobey.' This is a sign of an exalted ambition, reaching beyond the star of Capella.

When the sultan left Isfahan for Khurasan, he assembled his forces from all his lands [172] and crossed the river [Oxus] with an army that no clerks could count nor anyone number. Once across the river, he made for Bukhara and took what lay on his route. Having arrived, he conquered it and the neighboring lands, before marching on Samarqand and putting it under siege. His letters to the population had been sent on before, promising aid and release from the tyranny they were under. He camped around the city and pressed hard upon it, while the locals helped him with supplies. Ahmad Khan, the lord of Samarqand, divided the towers of the city wall amongst his emirs and the inhabitants he could trust. A tower called the Vagabond's Tower²⁸ he entrusted to an Alid, who was close to him and who fought loyally.

It chanced that a son of this Alid had been taken prisoner at Bukhara, and his father was threatened that he would be executed, so he slackened his efforts in defense. Things were made easy for Sultan Malikshah, who with missiles from the mangonels made several breaches in the wall and took that tower. When the sultan's troops scaled the wall, Ahmad Khan fled and hid in the houses of some of the common people. His whereabouts were revealed, and he was seized and carried to the sultan, with a rope around his neck. The sultan received him with honour, freed him and sent him to Isfahan, with people to guard him. The Emir Abu Tahir, the Amid of Khwarizm, was

put in charge of Samarqand.

The sultan set out to march to Kashgar and reached Yuzkand,²⁹ which is a town at the gate of which runs a river. From there the sultan sent envoys to the ruler of Kashgar ordering him to establish the khutbah and strike the coinage in the sultan's name, and threatening to march against him if he disobeyed. However, he complied and came before the sultan, who received him generously and with honour, gave him a succession of gifts and restored him to his lands.

Then the sultan returned to Khurasan. When he was far from Samarqand, the population [173] and the troops there known as the Chigils³⁰ could not agree with the Amid Abu Tahir, the sultan's lieutenant in their midst, and nearly [succeeded in] seizing his person. He managed to find a way of escaping from the town, and went to Khwarizm.

AN ACCOUNT OF REVOLT AT SAMARQAND

The commander of the troops known as the Chigils, by the name of Ayn al-Dawla, feared the sultan because of these events. He wrote to Ya'qub Tegin, the brother of the ruler of Kashgar, who ruled in the place known as Ab Nabashi³¹ and who held its castle, and summoned him. He joined him at Samarqand and they made a pact. Later Ya'qub realised that alongside him his own position could not be sustained, so he instigated the populace, whom Ayn al-Dawla had wronged, against him. They claimed revenge for the blood of the people he had slain. Legal opinions that condemned him were taken, and then he was killed. The news of this reached Sultan Malikshah, who then returned to Samarqand.

ACCOUNT OF THE SECOND CONQUEST OF SAMARQAND

When news of the revolt of Samarqand and of the death of Ayn al-Dawla, the leader of the Chigils, was communicated to Sultan Malikshah, he returned to Samarqand. Once he had arrived at Bukhara, Ya'qub, who had seized control of Samarqand, fled to Ferghana and sought refuge in his own lands.

One group from his army came to the sultan, asking for terms. They met him at a settlement known as al-Tawawis (The Ostriches). Having arrived at Samarqand, the sultan took the city, established the Emir Abar³² in charge there, [174] and set off in pursuit of Ya'qub as far as Yuzkand. He then despatched his troops in all directions to search for him.

The sultan sent to the ruler of Kashgar, who was Ya'qub's brother, that he should exert himself in the matter and deliver Ya'qub to him. It happened that Ya'qub's army had risen against him and plundered his treasure chests, forcing him to flee on horseback. He came to his brother at Kashgar, seeking protection. The sultan heard of this and sent to the ruler of Kashgar, threatening that, if he did not deliver him up, his lands would be invaded, and *he* would become the sultan's enemy. He was afraid to deny the sultan, but too proud to surrender his brother after the latter had sought his protection, because of the dishonour that would cling to him, although there was an ancient enmity between them and a serious rivalry for power. His reasoning led him to arrest his brother Ya'qub. He let it be known that he was searching for him and, when he had seized him, sent him with his own son and a group of his followers, whom he made responsible for Ya'qub. With them he sent many presents to the sultan,

and he commanded his son, when he had reached a castle near the sultan, to blind Ya'qub and leave him. If the sultan was satisfied with that, all well and good, but if not, he should hand him over.

Having arrived at the castle, the ruler of Kashgar's son determined to blind his uncle and to carry out the orders of his father. He told them to tie his hands and throw him to the ground. This they did and while engaged in this, having worked up their willingness to blind him, they heard a great commotion. They left him and consulted one another. Their resolve was clearly weakened. Then when they later were about to blind him, some of them would have none of it. Ya'qub said to them, 'Tell me how you are circumstanced, and whatever you ask of me you will not lack. If you do anything to me, you may well regret it.' He was told, 'Tughril ibn Yinal³³ has travelled 80 leagues with tens of thousands of troops and made a surprise attack on your brother at Kashgar. He has taken him prisoner, plundered his army, then returned [175] to his lands.' He said to them, 'What you intend to do to me is not something that will gain you favour with God Almighty. You are only doing it to follow the orders of my brother. His power has now gone.' He promised them a generous reward, so they released him.

When the sultan saw that and observed Tughril ibn Yina's ambition, his march to Kashgar, his arrest of the ruler and his taking the town despite his own nearness to him, he feared that some of his own authority would dissolve and respect for him be lost. He knew that if he moved against him, Tughril would retreat before him, and that if he then withdrew Tughril would return to his lands, and likewise Ya'qub, the brother of the lord of Kashgar, and also that he could not stay because of the vastness of the country in his rear and his fear that he might die there. He charged Taj al-Mulk to strive to come to terms with Ya'qub. He carried out the sultan's orders, and he and Ya'qub came to an agreement. He then returned to Khurasan, leaving Ya'qub to oppose Tughril to prevent him from gaining power and taking the land, and each one of them to face up to the other.

THE RETURN OF THE SULTAN'S DAUGHTER, THE CALIPH'S WIFE, TO HER FATHER

This year the sultan sent to the caliph asking for his daughter in a way that brooked no refusal. This came about because she sent to complain of the caliph, mentioning that he often rejected and ignored her. Permission to leave was given, which she did in Rabi' I [May 1089]. Her son by the caliph, Abu'l-Fadl Ja'far ibn al-Muqtadi, travelled with her, both accompanied by all the officers of state. Sa'd al-Dawla Gohara'in and the great eunuchs of the Caliphal Palace walked alongside her litter. The vizier conveyed them as far as Nahrawan, and then returned. [176] The Lady journeyed to Isfahan and remained there until Dhu'l-Qa'da [5 January–3 February 1090], and then she died. The vizier in Baghdad held a seven-day session of condolence, while the poets delivered many elegies in Baghdad and at the camp of the sultan.³⁴

MORE RIOTING AMONGST THE INHABITANTS OF BAGHDAD

In Jumada I of this year [12 July–10 August 1089] there were many disturbances

amongst the inhabitants of Karkh and other quarters. A large number were killed. The people of the [other] quarters seized a large part of Poultry Canal, which they plundered and set fire to. The prefect of Baghdad, [177] Khumartegin, the lieutenant of Gohara'in, camped on the Tigris with his horse and foot to restrain the rioters, but they would not obey. The Karkh inhabitants were supplying him and his men with money and provisions.

One day the people from Basra Gate came to Ghalib Market,³⁶ and people from Karkh who did not normally fight went out, engaged them and drove them off. The caliph's eunuchs, the chamberlains, the marshals (*naqibs*) and also some Hanbali notables, such as Ibn Aqil and al-Kalwadhani among others, rode to the prefect and proceeded with him to the inhabitants of Karkh. He read a warrant from the caliph to them, ordering them to desist and restore calm, to attend the general gatherings for Friday prayer and adopt the religious practices of the Sunnis. They agreed to obey.

At this juncture an appeal for help came to them from Poultry Canal, to the affect that the Sunnis had attacked them and that fighting was in progress. They went with the prefect and stopped the disturbance. The people became calm, and the Karkh populace wrote over the gates of their mosques 'The best of men after the Prophet of God (God bless him and give him peace) is Abu Bakr, then Umar, then Uthman, and then Ali.' On the day following this one³⁷ the men of Karkh rose up, and attacked and sacked Ibn Abu Awf Street. The house of Abu'l-Fadl ibn Khayrun, the *mu'addil*,³⁸ was one of those plundered. To look for help he went to the Diwan, along with community leaders.³⁹ The [Sunni] mob raised crosses aloft and assaulted the vizier in his chamber, using much disgraceful language. That day a member of the Hashim clan from Azaj Gate was hit by an arrow and killed, so the mob there assaulted an Alid who lived amongst them, killed him and burnt his body. Plundering, murder and riot – some dreadful things occurred. The caliph sent to Sayf al-Dawla Sadaqa ibn Mazyad who despatched troops to Baghdad. They hunted the rioters and the urban gang members, some of whom fled. Their houses were then demolished. Others were killed or banished, and so the disturbances were quelled and security prevailed.⁴⁰

[178–179] — 41

[180]

MISCELLANEOUS EVENTS

During this year brigands waylaid a large caravan in the territory subject to Aleppo. Aqsunqur with a detachment of his troops rode out in pursuit, which he kept up until he had taken and killed them. Under his government the roads became secure.⁴²

The Amid al-Aghurr Abu'l-Mahasin Abd al-Jalil ibn Ali al-Dihistani came to Baghdad to act as Amid,⁴³ and his brother, Kamal al-Mulk, was dismissed, as we have related.

The Imam Abu Bakr al-Shashi gave lectures in the madrasa which Taj al-Mulk, the sultan's comptroller, had built at Baghdad in the Abras Gate. This is the famous Tajiyya Madrasa.⁴⁴

— 45

This year there died one of the ulema, Ahmad ibn Muhammad ibn Sa'id ibn

Muhammad, Abu Nasr (born in 410 [1019–20]) from Nishapur, of which he was the headman,⁴⁶ and also Asim ibn al-Hasan ibn Muhammad ibn Ali ibn Asim al-Asimi al-Baghdadi, a witty clever man, who wrote some good poetry⁴⁷ — [181] — The truth is that he died in the year 483 [1090–91].

In Jumada II [11 August–8 September 1089] there died the Sharif Abu'l-Qasim al-Alawi al-Dabbusi,⁴⁸ the professor at the Nizamiyya in Baghdad. He was a learned and eloquent man.

[182]

The Year 483 [1090–91]

ACCOUNT OF THE DEATH OF FAKHR AL-DAWLA ABU NASR IBN JAHIR

In Muharram of this year [6 March–4 April 1090] Fakhr al-Dawla Abu Nasr Muhammad ibn Muhammad ibn Jahir, who was the caliph's vizier, died in Mosul. He had been born there in 398 [1007–08] and married into the family of Abu'l-Aqarib, the headman (*shaykh*) of the place. He acted as superintendant of the properties of Qirwash's slave girl, called Sarhank. Subsequently he was in the service of Baraka ibn al-Muqallad, until the latter arrested his brother Qirwash and imprisoned him. He travelled with gifts to the emperor of Byzantium, and there met the envoy of Nasr al-Dawla ibn Marwan. Fakhr al-Dawla took precedence over him and this was disputed by Ibn Marwan's envoy. Fakhr al-Dawla said to the emperor, 'I deserve to take precedence over him, because his master pays tribute to mine.'

On his return to Quraysh ibn Badran, the latter wished to arrest him, but he sought protection with Abu'l-Shaddad. The [tribesmen of] Uqayl used to give protection from their emirs. He went to Aleppo and served as vizier for Mu'izz al-Dawla Thimal⁴⁹ ibn Salih. Then he went to Malatya, and from there to Ibn Marwan, who said to him, 'How can you trust yourself to me, having treated my envoy as you did at the court of the emperor?' He replied,

'I was prompted to do what I did by my concern for the best interests of my lord.' So he was appointed as his vizier and he made his lands prosperous.

[183] After Nasr al-Dawla he served his son as vizier and then went to Baghdad, where he held the post of caliph's vizier, as we have related. He organised the taking of Diyar Bakr from the Marwanids, as we have also related. Later the sultan took it from him, and he went to Mosul, where he died.

HOW THE BEDOUIN SACKED BASRA

In Jumada I of this year [July 1090] the Bedouin perpetrated a terrible sack of Basra. The background to this was as follows. There came to Baghdad one year a fair-haired man from the country around al-Nil,⁵⁰ who professed knowledge of literature and the stars, and led the people astray.⁵¹ The people of Baghdad called him Tilya.⁵² He used to lodge in one of the caravanserays. He stole some silk brocade garments and other things, which he concealed amongst some old rags⁵³ and carried away. The highway watch saw them and detained him, having their suspicions of him. They took him to their commander, who let him go out of respect for learning.

He went to a Bedouin chief of the Banu Amir, whose lands bordered the Ahsa region, and said to him, 'You can conquer the lands. Your ancestors did such and such

to the Pilgrim caravan. Their exploits are famous and recorded in history books.⁵⁴ He encouraged them to sack Basra and take control of the city, and assembled more than 10,000 Bedouin warriors. He marched on Basra, where the Amid Ismat had only a small body of troops because the times were peaceful with no frights or alarms, and because people felt protected by the awe the sultan inspired. Ismat with his followers made a sally and fought with them, preventing them from entering the city. Some persons came to him with the news that the inhabitants planned to surrender him to the Bedouin, so in fear he abandoned the city, making for the island which is the site of the fort on the Ma'qil [Fortress] Canal.⁵⁵

[184] When the citizens learned of that, they left their homes and departed. Thereupon the Bedouin, now strengthened in morale, entered Basra and, having taken control, plundered all it contained most shamefully. They ravaged the place by day, and the Amid Ismat's men did so by night. They burnt down several places, including two libraries, one of them a charitable foundation from before the days of Adud al-Dawla the Buyid. Adud al-Dawla said, 'This is a benevolent deed in which we have been anticipated.' It was the first such building endowed in Islam.⁵⁶ The other had been endowed by the Vizier Abu Mansur ibn Shah Mardan, which contained precious and outstanding books. They also set fire to the Slave Merchants' and other quarters.

Basra's charitable trusts, which were without parallel, were ruined, amongst them being the trusts for the revolving lift on the banks of the Tigris and for the water-wheels which raise up water into the lead pipes which flow to the cisterns, which are several leagues from the city and are the work of Muhammad ibn Sulayman al-Hashimi and others.⁵⁷

What the Bedouin did at Basra was the first disruption during the days of Sultan Malikshah. When the news of it reached Baghdad, Sa'd al-Dawla Gohara'in and Sayf al-Dawla Sadaqa ibn Mazyad came down river to repair the situation. They found that the Bedouin had already departed.

Later Tilya was captured in Bahrain and sent to the sultan. He was publicly paraded around Baghdad during 484 [1091–92] on a camel, with a pointed bonnet on his head, while being beaten with a bladder, while the people cursed and reviled him. He was then ordered to be crucified.

[185]

MISCELLANEOUS EVENTS

This year, in Muharram [6 March–4 April 1090] the Imam Abu Abd Allah al-Tabari came to Baghdad with a diploma from Nizam al-Mulk, appointing him to the professorship of the Nizamiyya Madrasa. Later in the month of Rabi' II of this year [June 1090] Abu Muhammad Abd al-Wahhab al-Shirazi⁵⁸ arrived, also bearing a diploma for the professorship. It was settled that he should give his lectures one day and al-Tabari the next.

[186]

The Year 484 [1091–92]

THE DISMISSAL OF THE VIZIER ABU SHUJA AND THE APPOINTMENT OF AMID AL-DAWLA IBN JAHIR

In Rabi' I of this year [23 April-22 May 1091] the Vizier Abu Shuja was dismissed from the post of caliph's vizier.⁵⁹ His dismissal came in this manner. A Jew in Baghdad, called Abu Sa'd ibn Samha, acted as the steward of the sultan and Nizam al-Mulk.⁶⁰ A man selling carpets met him and gave him a blow which knocked his turban from his head. The man was seized, carried off to the Diwan and questioned as to the reason for his action. He replied, 'He treated me as inferior to himself.' Gohara'in, accompanied by Ibn Samha the Jew, went to the sultan's camp to complain, and both were unanimous in their complaints against the Vizier Abu Shuja. After they had gone, the caliph's warrant was issued,⁶¹ that the Dhimmis should be compelled to wear their distinctive dress, to wear what the Commander of the Faithful Umar ibn al-Khattab (God be pleased with him) had stipulated for them. They fled to various hide-aways. Some converted to Islam, amongst them Abu Sa'd al-Ala' ibn al-Hasan ibn Wahb ibn Musilaya, the secretary, and his nephew,⁶² Abu Nasr Hibat Allah ibn al-Hasan ibn Ali, the chief intelligence officer,⁶³ who both made their conversion at the hands of the caliph.⁶⁴

[187] It was also reported to the sultan and Nizam al-Mulk that the vizier was frustrating their purposes and disparaging their achievements, so much so that, when news of the sultan's conquest of Samarqand came, he said, 'This is nothing to send victory communiqués about, as though he had conquered the Byzantine lands. Is not all he has done to march against truebelieving Muslims, allowing them to be subjected to treatment that is unacceptable for polytheists?'

When Gohara'in and Ibn Samha came to the camp and complained of the vizier to the sultan and Nizam al-Mulk, telling them of all that he was saying about them and of his frustrating their purposes, they sent to the caliph asking that he be dismissed, and it was done. He was ordered to confine himself to his residence. He was dismissed on a Thursday, and when this order was given, he recited:

He took the office without an enemy,
He gave it up without a friend.

On the following day, a Friday,⁶⁵ he left his house on foot to go to the mosque. A vast crowd gathered around him, and he was ordered to stay at home.⁶⁶ On his dismissal he was temporarily replaced in the vizierate by Abu Sa'd ibn Musilaya, the secretary of the Chancery. The caliph wrote to the sultan and Nizam al-Mulk asking for Amid al-Mulk ibn Jahir to be made vizier. He was sent for and appointed in Dhu'l-Hijja of this year [14 January-11 February 1092].⁶⁷ Nizam al-Mulk rode to see him and congratulated him at his home on his appointment. The poets wrote many congratulatory odes on his return to the vizierate.

[188–98] — 68

[199]

THE SULTAN'S VISIT TO BAGHDAD

This year, in the month of Ramadan [November 1091], the sultan came to Baghdad, his second visit,⁶⁹ and lodged in the Royal Palace, while his followers lodged in various places. Taj al-Dawla Tutush, his brother, and Qasim al-Dawla Aqsunqur, the lord of Aleppo, and other rulers of the provinces, arrived. The Prophet's birthday was

celebrated in Baghdad in very elegant style. People said that they had never seen such a day in Baghdad. The poets wrote many descriptions of that night, including some lines of al-Mutarriz.⁷⁰

— [200] —

It was on this occasion that the order was given to construct the Sultan's Mosque, and work started during Muharram of the year 485 [12 February– 12 March 1092]. Bahram, his astronomer, and several experts in celestial observations calculated the direction of the kiblah.⁷¹ After this Nizam al-Mulk, Taj al-Mulk and the great emirs began to build houses for themselves,⁷² to reside in when they came to Baghdad, but they did not survive long after this and they were scattered through death, murder or for other causes in what was left of this year. All their troops and all they had amassed profited them nothing. Glory be to God whose power alone is eternal.

MISCELLANEOUS EVENTS

The son of Abu Hashim came from Mecca, seeking aid from the Turkomans.⁷³

At the end of the year⁷⁴ Nizam al-Mulk fell ill in Baghdad. He cured himself by alms-giving. In his madrasa there would gather poor and indigent persons beyond number and the notables and the emirs of the sultan's army would dispense alms on his behalf. He recovered and the caliph sent him precious robes of honour.⁷⁵

This year, on 9 Sha'ban [26 September 1091],⁷⁶ there were many earth tremors in Syria and many other lands. Most were in Syria. The people abandoned their homes. In Antioch many houses collapsed and large numbers of people perished beneath them. Of the towers of the city wall 90 fell in ruins. The Sultan Malikshah ordered their reconstruction.

In Shawwal [16 November–14 December 1091] there died Abu Tahir Abd al-Rahman ibn Muhammad ibn Alak [201], the Shafi'i lawyer, indeed, one of the leading Shafi'i lawyers, whom we have already mentioned in connection with the conquest of Samargand. All the statesmen and officials of the sultan walked in his funeral cortege, apart from Nizam al-Mulk, who excused himself because of his great age. People wept sorely for him, and he was buried near Shaykh Abu Ishaq at the Abras Gate. The sultan visited his tomb.⁷⁷

Muhammad ibn Abd Allah ibn al-Husayn Abu Bakr, the Hanafi adviser and cadi of Rayy, died. He was one of the notable Hanafi lawyers, who leaned towards Mu'tazilism. His death occurred in Rajab [19 August–17 September 1091].⁷⁸

— 79 —

[202]

The Year 485 [1092–93]

— 80 —

TUTUSH'S CONQUEST OF HOMS AND OTHER SYRIAN COASTAL CITIES

When the sultan was in Baghdad his brother Taj al-Dawla Tutush came to him from

Damascus, and also Qasim al-Dawla Aqsunqur from Aleppo and Buzan from Edessa. After the sultan had given them leave to return to their lands, he ordered Qasim al-Dawla and Buzan to take their troops to be at the service of his brother Taj al-Dawla so that he could gain control of the lands held by the Alid caliph al-Mustansir on the Syrian littoral and then march in company with them to Egypt to conquer it.

They all set out for Syria and camped about Homs. The lord of the place, Ibn Mula'ib, was there, [203] who along with his sons had caused much harm to the Muslims. The town was put under siege and the defenders were pressed hard, until Taj al-Dawla captured the place and also Ibn Mula'ib and his two sons.⁸¹ He then moved to the castle of Arqa,⁸² which he took by assault, and from there to the castle of Apamea, which he also took. That was held by a eunuch of the Egyptian [caliph], who surrendered on a guarantee of safe-conduct which was honoured. Taj al-Dawla then marched to Tripoli and besieged it. The local lord, Jalal al-Mulk ibn Ammar looked upon an army which he could only repel by subterfuge, so he sent to the emirs who were with Taj al-Dawla and tried to bribe them to settle something to his advantage, but he did not find them susceptible to bribery.

With Qasim al-Dawla Aqsunqur was a vizier of his, whose name was Zarrin Kumar. Ibn Ammar made contact with him and found him to be weak, so he gave him presents and gifts of money. As a result he tried to persuade his master, Qasim al-Dawla, to come to terms with Ibn Ammar for the latter's relief. He took him 30,000 dinars and gifts worth the same amount, and showed him the diplomas that he had from the sultan which granted him the lands and commanded the lieutenants in those areas to give him all assistance and support and warned against waging war on him. Aqsunqur said to Taj al-Dawla Tutush, 'I cannot fight a person who possesses these diplomas.' Tutush was furious with him, and said, 'What are you but a subordinate of mine?' Aqsunqur replied, 'I shall obey you in all but disobedience to the sultan.' The following day he moved from his position and Taj al-Dawla was compelled to withdraw too, which he did in an angry mood. Buzan also returned home, and that was the end of that.

HOW THE SULTAN CONQUERED YEMEN

Another person who came before the sultan in Baghdad was Jabaq, the emir of the Turkomans, who was lord of Qarmisin⁸³ and other places. The sultan ordered him, accompanied by several of the sultan's emirs⁸⁴ [204], whom he mentioned, to go to the Hijaz and Yemen to conquer those lands, and Sa'd al-Dawla Gohara'in was to organise them. The latter appointed to lead them an emir, whose name was Turshak. They set out, and when they arrived at Yemen, they took control of it, but behaved very badly towards the inhabitants. They left no enormity and no wickedness uncommitted. They took Aden, but then Turshak became ill with smallpox and died on the seventh day after his arrival. He was 70 years old.⁸⁵ His followers returned to Baghdad, carrying his body with them, and buried him at the tomb of Abu Hanifa (the mercy of God be upon him).

ACCOUNT OF THE KILLING OF NIZAM AL-MULK

On 10 Ramadan of this year [14 October 1092] the Vizier Nizam al-Mulk Abu Ali al-Hasan ibn Ali ibn Ishaq was killed near Nihavand.⁸⁶ He and the sultan had been in

Isfahan and had set out to return to Baghdad.⁸⁷ After having arrived at this place and having finished his fast-breaking meal, he left in his litter to go to his womenfolk's tent, when a Daylami youth, one of the Assassins, came to him in the guise of a suppliant or a petitioner. He struck him with a dagger he had with him, and fled, leaving him dead. He stumbled over a tent guy-rope, which allowed men to catch up with him and kill him.⁸⁸ The sultan rode to his tents and the army and his officials remained calm.

He had been sultan's vizier for 30 years, apart from the time he served as vizier for the Sultan Alp Arslan when the latter was lord of Khurasan in the reign of his uncle Tughril Beg before succeeding to the sultanate. Nizam al-Mulk was very old, as he had been born in the year 408 [1017–18].

[205] The reason for his murder was that Uthman ibn Jamal al-Din ibn Nizam al-Mulk had been appointed by his grandfather to the headship of Marv, where the sultan sent a prefect, called Qudun, who was one of his senior mamlukes and one of the greatest emirs in his kingdom. There arose a dispute between him and Uthman over some matter. His youth, his assumption of authority and his ambition to emulate his grandfather induced Uthman to arrest Qudun and humiliate him. Later, when released, Qudun sought out the sultan to seek redress and to complain. The sultan sent Nizam al-Mulk a letter by Taj al-Mulk, Majd al-Mulk al-Balasani and other leading men of the state, saying, 'If you are my partner in power and your hand with mine holds the sultanate, that is legitimate action but, if you are my deputy and under my authority, then you ought to keep to the limits of a subject and a deputy. These children of yours, each one of them has taken control of a large province and exercises extensive authority. Not content with that they have exceeded politic action and have had the temerity to do such-and-such,' and he went on at length. With these persons he also sent the Emir Yalbard, one of his close and trusted followers. He said to him, 'You will inform me of what he says. Possibly these others will conceal something.'

They came to Nizam al-Mulk and delivered their message. He replied, 'Say to the sultan, "If you have not known that I am your partner in power, then know it now. You only gained this position by my policy and my counsel." Does he not remember when his father was killed? I undertook the management of his cause. I suppressed the rebels against him, those of his own family and others, such as so-and-so,' and he rehearsed the names of several who had rebelled against him. 'All that time he was holding fast to me and clinging to me, never gainsaying me. When I conducted affairs to his advantage, gathered loyal support around him, conquered lands near and far for him, so that all men, close and remote, obeyed him, he began to charge me with my sins and to listen to slanders against me. Say to him from me, "The security of that cap⁸⁹ is dependent on this pen-case. Their agreement is the bulwark of every desire and the means to every boon. When I close one, the other will be removed." If he plans any change, [206] let him take a fair measure of caution before it comes about, and let him beware of what may befall before it comes upon him.' He spoke much along these lines, and then he added, 'Say to the sultan as from me whatever you wish, for his rebuke that has descended upon me has distressed me and sapped my strength.'

After they had left him, they agreed to conceal from the sultan what had transpired and to tell him something about how Nizam al-Mulk remained his humble servant and how he made his apologies. They went to their homes, for the night was already half gone, but Yalbard went to the sultan and told him what had happened. Early in the morning the others appeared before the sultan, who was waiting for them. They

told him what they had agreed to say, how Nizam al-Mulk apologised and remained his humble servant. To them the sultan replied, 'He did not say that. He said such-and-such.' Thereupon they advised that that should be kept secret out of respect for what was due to Nizam al-Mulk and his outstanding position, but a plot was laid against him and his murder was duly brought about. Thirty-five days after this the sultan died, the empire collapsed and the sword was unsheathed. What Nizam al-Mulk had said was a sort of miraculous portent.⁹⁰

The poets wrote many elegies for him. An excellent example of what was said of him is the words of Shibl al-Dawla Muqatil ibn Atiyya:⁹¹

The Vizier Nizam al-Mulk was a solitaire pearl,
Which the Merciful fashioned from nobility.
Precious it was, but the times knew not its value,
So God jealously restored it to its matrix.

A certain person in his dreams saw Nizam al-Mulk after his murder and asked him how he was. He said, 'I would have been held accountable for all my actions, were it not for the blade by which I was struck down,' referring to his assassination.

[207]

ACCOUNT OF HIS EARLY CAREER AND SOME OF HIS HISTORY

As for the beginning of his career,⁹² he was a child of the middling landowner (*dihqān*) class in Tus. His father lost what wealth and position he had and his mother died, when he was a suckling infant. His father took him around the wet nurses, who would suckle him out of charity. He grew up and learnt good Arabic at school. God's hidden purposes for him encouraged him to have high aspirations and to work hard at his studies. He studied Islamic law and became a man of learning, hearing much Tradition of the Prophet. Then he took up employment in the affairs of government and fate continued his up and down career both at home and abroad.

He travelled around Khurasan and came to Ghazna in the company of a certain financial official. He attached himself to Abu Ali ibn Shadhan, the person in charge of affairs at Balkh for Da'ud, the father of Sultan Alp Arslan. He did well with him, and his competence and his trustworthiness manifested themselves. His reputation in this respect became established. When death was imminent for Abu Ali ibn Shadhan, he recommended him to the then Prince Alp Arslan and told him of his qualities.⁹³ He was entrusted with Alp Arslan's affairs and became his vizier till the time when he succeeded to the sultanate after his uncle, Tughril Beg. He continued in the vizierate because he showed great competence and correct judgement which had secured the sultanate for Alp Arslan. When Alp Arslan died, he took up the cause of his son, Malikshah, but the account of these passages of history has already been expounded in detail.

It has been said that his career began with his service as secretary for Emir Tajir, the lord of Balkh. At the outset of every year the emir extorted money from him⁹⁴ and took what he had, saying to him, 'You have grown fat, Hasan!' He would give him a horse and a whip, and say, 'This is enough for you.' When this had gone on for some time, Nizam al-Mulk hid his two children, Fakhr al-Mulk and Mu'ayyad al-Mulk, and fled to Chaghri Beg Da'ud, the father of Alp Arslan. His horse fell lame on the road, and he said, 'O God, I beseech you for a horse [208] on which you will save me.' He

had not travelled far, when he met a Turkoman, mounted on a fine horse, who said to him, 'Get off your horse.' He did so, and the Turkoman took it and gave him his own horse. He helped him mount and said, 'Do not forget me, Hasan.' In the words of Nizam al-Mulk: 'My spirit was strengthened by this and I realised that it was the beginning of good fortune.'⁹⁵ He travelled to Marv and attended upon Da'ud. When the latter saw him he took his hand and passed it to his son, Alp Arslan, saying, 'This is Hasan al-Tusi. Receive him and take him as a father with whom you never disagree.'

When the Emir Tajir heard of Nizam al-Mulk's flight, he came on his trail to Marv, and said to Da'ud, 'This is my secretary and my deputy, who has taken my money.' Da'ud replied, 'You must discuss it with Muhammad', meaning Alp Arslan, who had the name Muhammad. However, Tajir did not dare to speak out, so he abandoned him and went away home.

As for his [later] history, he was a scholar, a man of religion, generous, just, mild-mannered, very forbearing of miscreants, and given to long silences. His salon was bustling with Koran readers, lawyers, leading Muslim scholars, and men of charity and piety. He ordered the construction of madrasas in all the leading centres and cities, and provided large sums for their upkeep. Throughout the lands he dictated Tradition, in Baghdad, Khurasan and elsewhere. He used to say, when he engaged in it, 'I am not one of the experts in this field, but I like to attach myself to the train of the transmitters of the Tradition of God's Messenger (God bless him and give him peace).'

Whenever he heard the muezzin, he stopped whatever he was doing and performed his ablutions. When he had finished, [209] he would not start on anything before prayer began. If ever the muezzin was negligent and the due time came, he would command the call to prayer to be made. For keeping to the due times and for assiduity at prayers this equals the highest degree of those who devote themselves to worship.

He abolished uncanonical dues and taxes and cancelled the cursing of the Asharites from the pulpits. The Vizier Amid al-Mulk al-Kunduri had persuaded Sultan Tughril Beg to order the cursing of the Shiites. This had been ordered therefore, and to them were added the Asharites and all cursed together. That was why many great scholars left their lands, such as the Imam of the Two Sanctuaries,⁹⁶ and Abu'l-Qasim al-Qushayri and others. When Alp Arslan became sultan, Nizam al-Mulk abolished all that and brought the ulema back to their home towns.

Whenever the Imam Abu'l-Qasim al-Qushayri or the Imam Abu'l-Ma'ali al-Juwayni came into his presence, he would stand up to greet them and then resume his seat on his cushion. But when Abu Ali al-Farmadhi came in, he would rise to receive him, seat him where he himself had been, and take his seat before him. This was remarked on to him, and he said, 'The first two and their like, when they come in to my presence, say to me, "You are such-and such", and they praise me for what is not in me. Their words increase my self-satisfaction and pride. The latter shaykh tells me of my soul's faults and how wicked I am. My spirit is thereby humbled and I recoil from much of what I am doing.'⁹⁷

Nizam al-Mulk said: 'I wanted to have a complete village and a mosque in which I could devote myself to the worship of my Lord. Then later I wanted to have a stretch of territory to maintain myself on its income and a mosque to worship God in. But now, I hope to have a loaf of bread each [210] day and a mosque to worship God in.'

It is related that one night he was eating with his brother, Abu'l-Qasim, on one side, while on his other side was the Amid of Khurasan. By the side of the Amid was a poor man, whose hand had been amputated. Nizam al-Mulk looked up and saw that the

Amid was avoiding eating with the amputee. He told him to move to the other side and made the amputee sit close to himself, and then proceeded to eat with him.

It was his custom to invite the poor to share his food and to welcome them close to him. The stories about him are well-known and numerous. Collections of them have been made and are current throughout the lands.

THE DEATH OF THE SULTAN AND AN ACCOUNT OF SOME OF HIS RULE

After the assassination of Nizam al-Mulk the sultan went to Baghdad, which he entered on the 24th of the month of Ramadan [= 30 October 1092].⁹⁸ The caliph's vizier, Amid al-Dawla ibn Jahir welcomed him and Taj al-Mulk displayed great administrative competence. The sultan had ordered that vizieral robes should be made for Taj al-Mulk. He it was who had spread rumours about Nizam al-Mulk. When the robes were finished and it only remained for him to don them and take his seat on the officials' bench⁹⁹, it happened that the sultan went out to hunt and returned ill on the 3 Shawwal [7 November 1092]. Death fixed its talons in him and neither the extent of his realm nor the number of his troops could protect him.

The reason for his illness was that he ate some meat from his kill and became feverish. He was bled but did not complete the blood-letting treatment, so his illness grew worse. It was a burning fever. He passed away on the eve of Friday, the middle of Shawwal [= 20 November].¹⁰⁰

[211] When he had grown seriously ill, the leading men of the state transferred their wealth to the Harem of the Caliphal Palace. After his death his wife, Turkan Khatun, known as the Lady Jalaliyya,¹⁰¹ concealed his demise and kept it secret. She restored Ja'far, the caliph's son by the sultan's daughter, to his father, al-Muqtadi bi-Amr Allah, and left Baghdad, transporting the sultan with her. In secret she distributed money to the emirs and got them to swear to support her son, Mahmud. Taj al-Mulk took charge of that for her. She sent Qiwwam al-Dawla Karbugha, who became the lord of Mosul, to Isfahan with the sultan's signet ring, and he secured the departure of the governor of the citadel and then took it over. He pretended that this was on the orders of the sultan. Such treatment for a sultan was unheard of. No prayers were said over him and there were no conventional expressions of grief.¹⁰²

He had been born in the year 447 [1055–56] and was one of the finest of men physically and mentally. His name was mentioned in the khutbah from the borders of China to the limits of Syria, and from the remotest lands of Islam in the north to the confines of Yemen. The rulers of Byzantium brought him tribute. No goal eluded him and his days passed in general security, all-embracing peace and uninterrupted justice.

One of the things he did, when his brother Tekesh rebelled against him in Khurasan, was to pass by the shrine of Ali ibn Musa al-Rida in Tus and pay it a visit. On leaving he said to Nizam al-Mulk, 'For what did you pray?' He replied, 'I prayed God to give you victory.' The sultan said, 'No, I did not pray for that, rather I said, "O God, give victory to the one of us who is best for the Muslims and most useful for the people."¹⁰³

It is related that a country fellow met him, in tears, and implored his assistance, saying, 'I bought some water-melons for some few dirhams, all that I possessed. Three Turks attacked me and took them from me.' The sultan said, 'Sit down', then he summoned a servant and said, 'I have a desire for some water-melon.' This was when they were beginning to be ripe. He ordered him to search the army for some. The

servant went away and then returned [212] with some water-melon. The sultan ordered him to bring the man with whom he had found them, which he did. The sultan then asked from where he had the melons, to which the man replied, 'My mamlukes brought me them.' The sultan ordered him to fetch them to him, but he went and ordered them to run away, then came back and said, 'I could not find them.' The sultan said to the country fellow, 'Take my mamluke here. I give him to you in exchange for your melons, since he has not¹⁰⁴ produced the people who took them. By God, if you free him, I shall have your head off.' The peasant took the mamluke, who then purchased his freedom for 300 dinars. The peasant came back to the sultan and said, 'I have sold him his freedom for 300 dinars.' 'Are you content with that?' said the sultan. 'Yes,' he replied. 'Then go on your way,' the sultan said, 'and God be with you.'¹⁰⁵

Abd al-Sami' ibn Da'ud al-Abbasi said,¹⁰⁶ 'I saw Malikshah when two men from lower Iraq, from the village of al-Haddadiyya came to him. They were called the sons of Ghazzal. They confronted him and he stopped. They said, "Our lord,¹⁰⁷ the Emir Khumartegin, has appropriated 1,600 dinars of ours and has broken the front teeth of one of us," and he showed them to the sultan. "We have sought you out so that you can demand retaliation for us from him. If you secure our rights, as God had made it your duty, [that is excellent], but if not, then God will judge between us!" I saw the sultan had dismounted from his horse. He said, "Let each one of you take hold of the edge of my sleeve. Drag me towards Master Hasan (meaning Nizam al-Mulk)." They declined and made their excuses, but he swore that they would do so. Each one took hold of a sleeve, and he walked with them towards Nizam al-Mulk, who, hearing what was happening, came out hurriedly to meet him, kissed the earth and said, "O Sultan of the World, what has brought you to act thus?" He replied, "What shall be my condition tomorrow before God, if I am called to account for the rights of Muslims? I have entrusted you with your present power to spare me this sort of situation. If the subjects suffer harm, then you are the one responsible. Look into it for me and for yourself too." Nizam al-Mulk kissed the earth and left, attending him. He returned straightaway and wrote an order for the dismissal of the Emir [213] Khumartegin from his fief, and for the return of the money to the two men. He also gave them 100 dinars of his own money, and ordered them to establish proof that the emir had knocked out two front teeth, so that his might be knocked out in retaliation. They were both satisfied and departed.'

It is reported that he came to Baghdad three times, and the population feared high prices and high-handed behaviour from the troops. However, prices were lower than they had been before his coming, and people passed among his troops day and night without their fearing anyone and without anyone being maltreated.¹⁰⁸ He cancelled the non-canonical taxes and duties in all the lands, repaired roads and dykes and the caravanserays in the desert places. He dredged ruined canals, built his congregational mosque in Baghdad, and constructed cisterns on the route to Mecca, and he built the town in Isfahan. He erected the Beacon of Horns in al-Subay'i on the route to Mecca,¹⁰⁹ and a similar one in Transoxania. On one occasion he completed a great hunt, and ordered a count. There were 10,000 animals. He commanded 10,000 dinars to be given in alms, and said, 'I fear God Almighty for the way I have taken the life of these animals needlessly and not for food.' He distributed innumerable quantities of clothing and money to his followers. Thereafter, whenever he hunted, he distributed a matching number of dinars in alms.¹¹⁰ This is the behaviour of one who keeps a

personal account of all his thoughts and deeds. The poets wrote many elegies for him.

It is said that a certain emir of the sultan was residing in Herat in the house of a religious scholar, whose name was Abd al-Rahman. One day that emir said to the sultan, when he was drunk, 'Abd al-Rahman drinks wine, worships images rather than Allah, and allows himself what is forbidden.' Now Malikshah was not fond of this man. However, on the next day when the emir was sober, the sultan took his sword and said to him, 'Tell me the truth about so-and-so, or I shall kill you.' He begged a guarantee that his life would be spared, which was granted, and then he replied, [214] 'Abd al-Rahman has a fine house and a beautiful wife. I wanted you to kill him, so I could acquire his house and his wife.' The sultan banished the emir, thanked God Almighty that he had been slow to heed the slander and bestowed great amounts of money in alms.

ACCOUNT OF THE ACCESSION OF HIS SON KING MAHMUD AND WHAT BEFELL HIS ELDEST SON, BARKYARUQ, UP TO HIS ACCESSION

When the Sultan Malikshah died, his wife, Turkan Khatun, concealed his death, as we have mentioned, and sent secretly to the emirs. She secured their backing¹¹¹ and asked them to swear to support her son, Mahmud, who was four years and some months old. She also sent to the Caliph al-Muqtadi concerning the khutbah for her son. He agreed and made the condition that the nominal sultanate and the khutbah should be her son's but the real ruler, to lead the armies and care for the country, should be the Emir Unur, and he should issue orders on the advice of Taj al-Mulk. The regulation of the officials and the collection of taxes should also go to Taj al-Mulk and he was to be the person who controlled the business of government, sitting before the Lady [Turkan].

When the caliph's letter stating this came to the Lady, she refused to accept it, but she was told, 'Your son is young and the Law does not allow him to be ruler.' The one who addressed her in these terms was al-Ghazali. She gave in and agreed, so the khutbah was said in her son's name and he was given the honorific title 'Helper of Temporal and Religious Affairs'.¹¹² The khutbah was made on Friday 22 Shawwal this year [= 26 November 1092] and his name was proclaimed in the two Noble Sanctuaries.

On the death of the Sultan Malikshah Turkan Khatun sent to Isfahan to arrest [215] Barkyaruq, the sultan's oldest son who, she feared, might dispute the sultanate with her son. He was duly arrested, but when the death of Malikshah became known, the Nizami mamlukes raided an armoury that Nizam al-Mulk had in Isfahan, took the contents and raised a riot in the city. They freed Barkyaruq from prison and, making the khutbah in his name in Isfahan, proclaimed him ruler. Barkyaruq's mother, Zubayda, the daughter of Yaquti ibn Da'ud and the cousin of Malikshah, feared for her son from the Lady, Mahmud's mother. Her relief came from the Nizami mamlukes.

The Lady Turkan marched from Baghdad towards Isfahan. Her army demanded money from Taj al-Mulk, who made them promises, and, when they arrived at the fortress of Barjin,¹¹³ went up into it to send down the money. However, when he was installed there, he rebelled against the Lady and did not come back down for fear of the troops. They marched away and plundered his treasure chests and yet they found nothing in them, because, having realised what would happen,¹¹⁴ he had taken precautions and hidden it [all]. After the Lady Turkan had arrived at Isfahan, Taj al-Mulk joined her and excused himself by claiming that the governor of the fortress had

imprisoned him and that he had fled from him to join her. She accepted his excuse.

As for Barkyaruq, when the Lady and her son Mahmud approached Isfahan, he and the Nizami mamlukes who were with him left the city and set out for Rayy. They were met by Arghush al-Nizami with his forces and several emirs who were with him. They became a single force. The Nizamis were brought to incline towards Barkyaruq by nothing other than their hatred of Taj al-Mulk, because he was Nizam al-Mulk's enemy and suspected of bringing about his death. Once they had joined forces, they besieged the fortress of Tabarak,¹¹⁵ which they took by assault. The Lady sent her troops to give battle to Barkyaruq and the two armies met near Barujird.¹¹⁶ Several emirs who were in the Lady's army defected to Barkyaruq, amongst them the Emir Yalbard and Gumushtegin al-Jandar and some others too, who added to his strength. Hostilities continued [216] the latter part of Dhu'l-Hijja [late January 1093] with fierce fighting. The Lady's army was defeated and withdrew to Isfahan. Barkyaruq pursued them and besieged them there.

ACCOUNT OF THE DEATH OF TAJ AL-MULK

Taj al-Mulk was with the Lady's army and witnessed the battle. He fled towards the villages of Burujird, but was taken and brought to Barkyaruq's army while the latter was besieging Isfahan. He was aware of his administrative competence and wished to make him vizier. Taj al-Mulk set about placating the leaders of the Nizami faction and distributed amongst them 200,000 dinars, apart from other goods. Their rancour against him vanished.

When report of this came to Uthman, Nizam al-Mulk's deputy, it incensed him and he urged the young mamlukes to appeal for support [in seeking vengeance] and not to be satisfied with anything but that the killer of their master be killed. This they did, so that the plans of Taj al-Mulk fell apart. The Nizamis attacked and killed him, cutting him to pieces. He was slain in Muharram of the year 486 [February 1093]. One of his fingers was taken to Baghdad.

He was a man of many virtues and abundantly endowed, but his complicity in the murder of Nizam al-Mulk eclipsed all his good points. It was he who erected the mausoleum of the Skaykh Abu Ishaq al-Shirazi and built the madrasa alongside it, to which he appointed the Shaykh Abu Bakr al-Shashi. At the time of his death he was 47 years old.

[217]

ACCOUNT OF HOW THE BEDOUIN TREATED THE PILGRIMS AND KUFA

This year the pilgrims, having left Baghdad, came to Kufa, and when they had moved on from there, the Khafaja, emboldened by the death of the sultan and the absence of the army, waylaid and fell upon them. They killed most of the accompanying troops and the remainder fled. They plundered the pilgrims and then made for Kufa which they entered and pillaged. They killed some of the inhabitants. People shot arrows at them, but they left after they had taken their plunder and seized the clothes of the men and women they met with. The news came to Baghdad from where troops were dispatched. Hearing of them, the Banu Khafaja retreated, but the troops caught up with them. A large number of them were killed and their possessions seized. After this incident the Khafaja were much weakened.

In Rabi'I of this year [11 April-10 May 1092] the sultan returned to Isfahan from Baghdad, taking with him the Emir Abu'l-Fadl Ja'far, the son of the Caliph al-Muqtadi bi-Amr Allah by the sultan's daughter. The emirs dispersed to their lands. Later he returned to Baghdad and died, as we have related.

In Jumada I [9 June-8 July 1092] there was a fire in the Mu'alla Canal [Quarter]. The Iron Arcade was destroyed by fire up to al-Harras' Ruins and as far as the Gate of the Mint. The Goldsmiths' Market, the Moneychangers', the Blenders' and the Flower-sellers' were burnt down.¹¹⁷ The fire continued from midday to early evening, and because of it much property was destroyed [218] in a little time and a multitude of people were burnt to death. Amid al-Dawla ibn Jahir, the caliph's vizier, mounted up, assembled the water-carriers and remained on horseback until the fire was extinguished.

—118

[219]

The Year 486 [1093–94]

ACCOUNT OF THE VIZIERATE OF IZZ AL-MULK, SON OF NIZAM AL-MULK, FOR BARKYARUQ

Izz al-Mulk Abu Abd Allah al-Husayn, son of Nizam al-Mulk, was resident in Khwarizm, ruling there and controlling all its local concerns. All the affairs of the sultanate were referred to him. He visited his father before his murder to pay his respects to him and the sultan. After his father was killed and the sultan had died, he remained in Isfahan up to this present time.

When Barkyaruq besieged the place with his troops, most of whom were Nizami mamlukes, Izz al-Mulk and others, brothers of his, left the city. Having made contact with Barkyaruq he was received with respect and honour. Barkyaruq entrusted his affairs of state to him and appointed him vizier.

ACCOUNT OF THE AFFAIRS OF TUTUSH IBN ALP ARSLAN

Tutush ibn Alp Arslan was the lord of Damascus and the neighbouring Syrian lands. Before the death of his brother, Sultan Malikshah, he set out from Damascus to visit him in Baghdad. Having reached Hit, he heard of his death, so he took control of the town of Hit and then returned to Damascus to prepare a bid for the sultanate. He assembled troops, raised money and moved to Aleppo, [220] where was Qasim al-Dawla Aqsunqur. The latter saw that his master Malikshah's sons were in dispute and that they were young, and realised that he was incapable of resisting Tutush, so he came to terms with him and joined him. He sent to Yaghi¹¹⁹ Siyan, the lord of Antioch, and to Buzan, the lord of Edessa and Harran, advising them to submit to Taj al-Dawla Tutush, until they could see what might become of the sons of Malikshah. This they did. They joined Tutush and proclaimed the khutbah for him throughout their lands. They attacked Rahba, and, having mounted a siege, they took it in Muharram of this year [February 1093]. He had himself proclaimed as sultan in the

khutbah.

They then marched to Nisibis, which they besieged. The inhabitants insulted Taj al-Dawla, but he conquered the place by force of arms and killed a great number of its people, and their property was plundered. Terrible deeds were done to them. The place was then handed over to the Emir Muhammad ibn Sharaf al-Din al-Uqayli. Tutush himself marched on towards Mosul. Al-Kafi, the son of Fakhr al-Dawla ibn Jahir, who was in Jazirat Ibn Umar, came to him, to be received with honour and appointed his vizier.

ACCOUNT OF THE BATTLE OF AL-MUDAYYA' AND THE TAKING OF MOSUL FROM THE ARABS

In the year 482 [1089–90] Sultan Malikshah had summoned Ibrahim ibn Quraysh ibn Badran, the emir of the Banu Uqayl, to audit his finances. On his arrival he was imprisoned, and Fakhr al-Dawla ibn Jahir was sent to his lands, where he took control of Mosul and elsewhere. Ibrahim remained with the sultan and travelled with him to Samarqand and back to Baghdad. Upon the death of the sultan, Turkan Khatun released him and he set out for Mosul.

Malikshah had assigned the city of Balad to his paternal aunt Safiyya as a fief. She was the wife of Sharaf al-Dawla, by whom she had a son, Ali. After Sharaf al-Dawla she had married his brother, Ibrahim. [221] When Malikshah died, she marched to Mosul, accompanied by her son Ali. Muhammad ibn Sharaf al-Din challenged her and wished to take Mosul. So the Arabs split into two factions, one with him and the other with Safiyya and her son Ali. They fought at Mosul near the rubbish mounds.¹²⁰ Ali was victorious, Muhammad fled the field and Ali won Mosul.

When Ibrahim arrived at Juhayna, which is four leagues from Mosul, he heard that the city had been taken by the Emir Ali, the son of his brother Sharaf al-Dawla, along with his mother Safiyya, Malikshah's aunt. He remained where he was and made diplomatic contact with Safiyya Khatun. Envoys went back and forth. Finally she surrendered the city to him and he took up residence there.

After Tutush had taken Nisibis, he sent to Ibrahim, ordering him to proclaim his name in the khutbah as sultan and to allow him passage to travel down to Baghdad and make his bid for the sultanate. Ibrahim refused that, and so Tutush marched against him, as Ibrahim also moved out towards him. They met at al-Mudayya', in the district of Mosul, during Rabi' I [April 1093]. Ibrahim led 30,000 men and Tutush 10,000. On Tutush's right wing was Aqsunqur and on his left wing Buzan. The Arabs charged Buzan and he broke, but Aqsunqur charged the Arabs and put them to flight. The defeat of Ibrahim and the Arabs became complete. Ibrahim himself was taken prisoner, as were several Arab emirs, and they were summarily executed. The Arabs' baggage was ransacked, and the camels, flocks and horses etc. they had with them [were also plundered]. Many of the Arabs' womenfolk killed themselves fearing captivity and dishonour.

Tutush took control of the lands of Mosul and others, appointing as his deputies there Ali ibn Sharaf al-Dawla and his mother Safiyya, Malikshah's aunt. He then sent to Baghdad requesting the khutbah in his name. He was helped [222] in this by Gohara'in. Tutush's messenger was told, 'We are waiting for the arrival of envoys from the army.' He brought this reply back to Tutush.

HOW TUTSH TOOK DIYAR BAKR AND AZERBAIJAN AND RETURNED TO DAMASCUS

When Taj al-Dawla Tutush had dealt fully with the Arabs and taken Mosul and other lands, he marched in Rabi' II [May 1093] to Diyar Bakr, where he took Mayyafariqin and the rest of the region from Ibn Marwan. From there he went to Azerbaijan. News of him came to his nephew, Rukn al-Din Barkyaruq. The latter had himself seized much territory, for example, Rayy, Hamadhan and the area between. When the situation was confirmed, Barkyaruq took his troops to defend his lands from his uncle. When the two armies had drawn close to one another, Qasim al-Dawla Aqsunqur said to Buzan, 'We only obeyed this man to see what might be done by the sons of our lord. Now his son has made a clear move. We want to be with him.' They both agreed and abandoned Tutush to join Barkyaruq.

Seeing that, Taj al-Dawla Tutush realised that he did not have the strength to meet them, so he retired to Syria and Barkyaruq took a firm hold on the other lands. Once the latter's position was strong, Gohara'in went to the army to make his excuses for helping Taj al-Dawla Tutush. Bursuq supported him but Gumushtegin al-Jandar conspired against him, so his fief was taken and given as extra to the Emir Yalbard, who was also appointed prefect of Baghdad in place of Gohara'in. The latter's followers deserted him, and there is a sequel which we will mention, God willing.

[223] — 121

[224]

THE DEATH OF ISMAIL IBN YAQUTI, UNCLE OF BARKYARUQ

In Sha'ban of this year [19 August-17 September 1093] Ismail ibn Yaquti ibn Da'ud, the maternal uncle of Barkyaruq and the cousin of Malikshah, was killed.

His death came about like this. He was in Azerbaijan, ruling as emir there. Turkan Khatun, Malikshah's widow, sent to him, encouraging him to take her as wife and urging him to make war on Barkyaruq. He accepted this plan and gathered a large host of Turkomans and others. The followers of Sarhang Savtegin enrolled as his cavalry. Turkan Khatun sent him Karbugha and other emirs with a large army as support for him. Barkyaruq gathered his own forces and moved to fight his uncle Ismail. They met near Karaj.¹²² Emir Yalbard defected and joined Barkyaruq. Ismail and his army were defeated and went to Isfahan, where Turkan Khatun gave him an honourable reception. His name was put in the khutbah and dinars were struck in his name after that of her son, Mahmud ibn Malikshah.

The matter of their union was going ahead but the emirs objected to it, especially the Emir Unur, the regent and the commander of the army. They preferred Ismail to go away from them. They feared him and he also feared them, so he left and wrote to his sister, Zubayda the mother of Barkyaruq, about joining them. She gave him leave to do so. He arrived and spent a few days with them. Then Gumushtegin al-Jandar, Aqsunqur and Buzan closeted themselves with him and spoke freely to him. He told them of his secret ambition, that he aspired to the sultanate and to kill Barkyaruq. Thereupon they fell upon him and killed him, then told his sister of what they had learnt from him. She held her peace about it.

The pilgrimage from Iraq was interrupted this year for certain reasons which necessitated it, but the pilgrim caravan left Damascus with an emir whom Taj al-Dawla Tutush, the local ruler, had placed in charge. Having completed the pilgrimage and started on their return journey, the Emir of Mecca, namely Muhammad, son of Abu Hashim, sent a force which caught them up not far from Mecca and seized a lot of their goods and camels. The pilgrims returned to Mecca, met with him and asked him to restore to them what had been taken from them, complaining how far away their homelands were. He gave back some of what he had taken from them, and they, despairing of more, set out home from Mecca in a most wretched state. When they were far distant from Mecca, bands of Bedouin threatened them from several directions. They were bought off with money taken from the pilgrims, after a large number of the latter had been killed. Many perished, weak and lost, and the survivors got back in a very wretched state.¹²³

MISCELLANEOUS AFFAIRS

During Jumada I of this year [June 1093] there came to Baghdad Ardashir ibn Mansur Abu'l-Husayn al-Abadi, the preacher. A native of Marv, he preached often in the Nizamiyya Madrasa. He had come to Baghdad intending to perform the pilgrimage. He was widely accepted as a great scholar, in so much as al-Ghazali and other religious authorities and great shaykhs of the Sufis attended his lectures. At one of his public lectures the area taken up by the men attending was measured, and in length it was 175 cubits and in breadth 120, [226] and the men were crowded tightly together. The women were even more numerous than that. He was the author of manifest miracles and many acts of devotion.¹²⁴ The reason why he was prevented from preaching was that he forbade people in their commercial dealings to exchange clipped coins for whole ones, claiming that it was usury. So he was banned from preaching and expelled from the city.

This year there were disturbances in Baghdad amongst the common people. Each faction attacked the other and interrupted passage in the streets of the West Bank. The inhabitants of Nasriyya¹²⁵ killed an armed watchman,¹²⁶ so Gohara'in sent and burnt the district down. All was in uproar between the populations of Karkh and Basra Gate. The Amid al-Aghurr Abu'l-Mahasin al-Dihistani performed excellently to extinguish this rioting.

In Sha'ban [27 August-24 September 1093], Sayf al-Dawla Sadaqa ibn Mazyad travelled to meet the Sultan Barkyaruq at Nisibis and journeyed with him to Baghdad, where he arrived, accompanied by the Vizier Izz al-Mulk ibn Nizam al-Mulk, in Dhu'l-Qa'da [23 November-22 December 1093]. Amid al-Dawla and the leading men went out to meet him from Aqarquf.¹²⁷

This year a son was born to al-Mustazhir bi-Allah, who was named al-Fadl and given the *kunya* Abu Mansur and the title 'Pillar of the Religion' (*Umdat al-Din*). This was the future al-Mustashid bi-Allah.¹²⁸

The Emir Yalbard was killed in Ramadan of this year [25 September-24 October 1093] by Barkyaruq. In the service of Barkyaruq's father he had been one of the great emirs, to whom Barkyaruq had given, as extra, Gohara'in's fief and also the prefectship of Baghdad. When he reached Daquqa he was sent back because he had

spoken some disgraceful words concerning the mother of the Sultan Barkyaruq. After his return he was found dead one morning.

In Muharram [February 1093] there died Ali ibn Ahmad ibn Yusuf Abu'l-Hasan al-Qurashi al-Hakkari, known as the Shaykh of Islam. He was learned, pious, and an avid student of Hadith [227], but the oddities in his transmission were numerous. It is not known why. There also died the Emir Abu Nasr Ali ibn Hibat Allah ibn Ali ibn Ja'far al-Ijli, known as Ibn Makula, the author of *Kitab al-Ikmal*. He was killed by his Turkish mamlukes in Kirman. He was born in the year 402 [1011–12] and knew the Koran by heart.¹²⁹

[The following persons] died this year:

In Safar [March 1093] Abu Muhammad Amir the Blind, who was a Shafi'i lawyer, a Koran reader and a grammarian. During Ramadan he used to pray with the Imam al-Muqtadi bi-Amr Allah.

In Jumada I [June 1093] the Emir Abu'l-Fadl Ja'far, son of al-Muqtadi, whose mother was the daughter of Sultan Malikshah. The Ja'fari [verses] refer to him.¹³⁰

In Rajab [August 1093] the Shaykh Abu Sa'd Abd al-Wahid ibn Ahmad ibn al-Muhassin, the steward of the Treasury. He was a Shafi'i lawyer, a man of great benevolence towards men of religious learning. He was praised in the exercise of his office.

[At some point] during this year Kamal al-Mulk al-Dihistani, who was the Amid of Baghdad.

In Ramadan [25 September–24 October] al-Mushattib ibn Muhammad al-Hanafi in al-Kuhayl¹³¹ in the territory of Mosul. The caliph had sent him to Barkyaruq, who was at Mosul, along with Taj al-Ru'asa Abu Nasr ibn al-Musalaya. He was a great shaykh, learned and honoured by sovereigns. His corpse was carried to Iraq and buried near Abu Hanifa.

In the same month¹³² the Cadi Abu Ali Ya'qub ibn Ibrahim al-Marzubani, the cadi of Azaj Gate. His position was filled by the Cadi Abu'l-Ma'ali Azizi, who was a Shafi'i and an extreme Aasharite. There are strange tales and stories told of his relations with the inhabitants of Azaj Gate.

Nasr ibn al-Hasan ibn al-Qasim ibn al-Fadl Abu'l-Layth or Abu'l-Fath, [228] as he had two *kunyas*. He travelled east and west throughout the lands and transmitted Muslim's *Genuine Collection*¹³³ and other works, as a reliable authority. He was born in the year 406 [1015–16].¹³⁴

Abu'l-Faraj Abd al-Wahid ibn Muhammad ibn Ali, the Hanbali lawyer in Dhu'l-Hijja [23 December 1093–20 January 1094]. He was a man of ample learning and abundant religious faith, excellent in his preaching and mode of life.

[229]

The Year 487 [1094–95]

HOW THE KHUTBAH WAS MADE FOR SULTAN BARKYARUQ

This year, on Friday 14 Muharram [3 February 1094] the khutbah in Baghdad was made in the name of Sultan Barkyaruq ibn Malikshah. He had come there in the last days of the year 486 [1093] and sent to the Caliph al-Muqtadi bi-Amr Allah requesting the khutbah. His wish was granted and his name was duly proclaimed, with the title 'Buttress of Religion' (*Rukn al-Din*).

The Vizier Amid al-Dawla ibn Jahir brought robes of honour to Barkyaruq, which he donned, and his investiture diploma was presented to the caliph for him to authenticate. He signed it but then died suddenly, as we shall relate, God willing. He was succeeded in the caliphate by his son, al-Mustazhir bi-Allah, who sent robes and a diploma to Sultan Barkyaruq. The latter remained in Baghdad until Rabi' I this year [21 March-19 April 1094] and then left for Mosul.

ACCOUNT OF THE DEATH OF AL-MUQTADI BI-AMR ALLAH

On Saturday 15 Muharram [4 February 1094] there occurred the sudden death of the Imam al-Muqtadi bi-Amr Allah Abu'l-Qasim Abd Allah ibn Dhakhirat al-Din ibn al-Qa'im bi-Amr Allah, the Commander of the Faithful. The investiture diploma of Sultan Barkyaruq had just been brought to him to sign. He read it, considered it and then signed it. Some food was then presented to him, of which he ate, and then washed his hands. His stewardess [230], Shams al-Nahar, was with him. He said to her, 'What are these persons who have come into my presence without permission?' She related: 'I turned around but saw nothing. I realised that he was not himself. His arms and his legs became limp and his strength ebbed away. He fell to the floor. I thought that he had been overcome by a fainting fit, so I loosed the buttons of his robe, but I discovered the signs of death clearly on him. He expired straightaway.'

She went on: 'I controlled myself and said to a servant girl with me, "This is not the time to show grief or to weep. If you scream, I shall kill you." I summoned the vizier and told him what had happened. They started the process of swearing allegiance to the heir-apparent and prepared al-Muqtadi for burial. His son, al-Mustazhir bi-Allah, said the prayers over him, and then they buried him.' He was aged 38 years, eight months and seven days.¹³⁵ His caliphate had lasted 19 years and eight months all but two days. His mother was an Armenian *umm walad*, whose name was Urjuwan and who was called 'Delight of the Eye' (*Qurrat al-Ayn*). She lived to see his caliphate and that of his son, al-Mustazhir bi-Allah, and of his grandson, al-Mustashid bi-Allah.

Those who served as his viziers were Fakhr al-Dawla Abu Nasr ibn Jahir, followed by Abu Shuja, then Amid al-Dawla Abu Mansur ibn Jahir, and his cadis were Abu Abd Allah al-Damghani, then Abu Bakr al-Shami.

His days were full of blessings and abundantly prosperous. The caliphate was more important than it previously had been and several quarters in Baghdad flourished again in his reign, among them The Onion-Sellers', the Allotment (al-Qati'a), the Hippodrome (al-Halba), the Muqtadiyya, the Thickets, Pitch-Seller's Lane, Ibn Jarra's Ruins, al-Harras' Ruins and The Two Princesses.¹³⁶

[231] Muqtadi ordered the expulsion of singing girls and loose women from Baghdad and the sale of their establishments. They were duly expelled. He stopped people from entering any public bath without a waist-wrapper, and he demolished reed shacks¹³⁷ and towers built for pigeons. He banned any sport with them on account of women's quarters being overlooked. He also stopped people allowing water from the bath-houses to flow into the Tigris; he forced their owners to dig pits for the [waste] water. Anyone who washed salt fish he ordered to cross to al-Najma and to wash them there. Boatmen were prohibited from ferrying men and women together. He was a strong-minded person, a mightily zealous member of the Abbasid house.

AL-MUSTAZHIR BI-ALLAH'S ACCESSION TO THE CALIPHATE

On the death of al-Muqtadi bi-Amr Allah his son, Abu'l-Abbas Ahmad al-Mustazhir bi-Allah, was summoned and informed of his demise. The vizier attended and gave him the oath of allegiance, then rode to the Sultan Barkyaryq and, informing him of the situation, took his oath to al-Mustazhir.

On the third day after the death of al-Muqtadi, the news was made public.¹³⁸ Barkyaruq's vizier, Izz al-Mulk ibn Nizam al-Mulk, his brother Baha al-Mulk, the sultan's emirs and all the holders of offices, that is, the two syndics, Tirad al-Abbasi and al-Mu'ammār al-Alawi, with their retainers, and the chief cadī, and al-Ghazali and al-Shashi and other ulema, all attended and held a session of condolence, then took their oaths of allegiance. When he was recognised as caliph, al-Mustazhir was 16 years and two months of age.

[232]

ACCOUNT OF THE KILLING OF QASIM AL-DAWLA AQSUNQUR, TUTUSH'S
CONQUEST OF ALEPPO, THE JAZIRA, DIYAR BAKR, AZERBAIJAN AND
HAMADHAN, AND THE KHUTBAH IN HIS NAME AT BAGHDAD

In Jumada I of this year [19 May-17 June 1094] Qasim al-Dawla Aqsunqur, the ancestor of our present rulers in Mosul who are the descendants of the Martyr Zangi ibn Aqsunqur, was killed. The reason for his death was that Taj al-Dawla Tutush after his return in defeat from Azerbaijan continued to gather troops until his forces were numerous and the mobilisation extensive. At this date he marched from Damascus towards Aleppo to seek the sultanate. Qasim al-Dawla Aqsunqur and Buzan joined forces, and Rukn al-Din Barkyaruq strengthened them with the Emir Karbugha, who later became ruler of Mosul. Having joined forces they marched to intercept him and met him at the River Sab'in, near to Sultan's Hill,¹³⁹ which is six leagues from Aleppo. The battle was fierce and some of the troops that were with Aqsunqur treacherously fled and were followed by the rest. The rout was total but Aqsunqur stood firm and was taken prisoner. Tutush, when he was brought before him, said, 'Had you been victorious over me, what would you have done with me?' He replied, 'I would have killed you.' Tutush said, 'My verdict for you is what you would have decided for me,' and he killed him with no compunction.

He proceeded to Aleppo, which Karbugha and Buzan had already entered and now held against him. Tutush besieged the town and attacked persistently until he took it. The resident of the Sharif's Citadel¹⁴⁰ surrendered it to him, and by way of that he entered the city. He took the two prisoner and sent to Harran and Edessa, which were both possessions of Buzan, to ask for their surrender but they refused to hand them over, and so Buzan was killed and his head sent to them. Then Tutush took over both towns. [233] Karbugha he sent to Hims and imprisoned there until he was freed by the Prince Ridwan after his father Tutush's death.

As a ruler and protector of his subjects Qasim al-Dawla was one of the best of emirs. His lands enjoyed generally low prices, justice for all and widespread security. He stipulated for the inhabitants of every village in his lands that, whenever a caravan was taken in their vicinity or any person seized, the inhabitants should be fined the full value, whether great or small, of the property that was taken. Thus any caravan, when they arrived at a village, would throw down their baggage and sleep, watched over by the inhabitants until their departure. All the roads were safe. As for his loyalty and faithfulness, let it be boast enough for him that he was slain protecting the house

of his lord and benefactor.¹⁴¹

Having taken Harran and Edessa, Tutush marched to the lands of the Jazira, seized them all, and then took Diyar Bakr and Khilat. He moved on to Azerbaijan and conquered all its lands, and then to Hamadhan, which he also took. He met Fakhr al-Mulk, the son of Nizam al-Mulk, there. He had left Khurasan, where he had been, to go to serve Sultan Barkyaruq. The Emir Qumaj, however, who was part of the forces of Mahmud, the son of Sultan Malikshah, at Isfahan, had intercepted Fakhr al-Mulk and seized his property. Having fled and escaped with his life, Fakhr al-Mulk came to Hamadhan, where he encountered Tutush, who wished to kill him, but Yaghi Siyan interceded for him and advised that he be appointed vizier because of the people's partiality for his house. He appointed him therefore and sent to Baghdad requesting [recognition in] the khutbah from the Caliph al-Mustazhir bi-Allah. His garrison commander in Baghdad was Aytegin Jub, who constantly attended at the Diwan with persistent requests, and eventually they were granted after it was heard that Barkyaruq had been defeated by his uncle Tutush's army, as we shall relate.

[234]

ACCOUNT OF BARKYARUQ'S DEFEAT BY HIS UNCLE TUTUSH, THEN HIS
ACCESSION IN ISFAHAN

This year, during Shawwal [14 October-11 November 1094], Barkyaruq was defeated by the troops of his uncle, Tutush. Barkyaruq was at Nisibis, and when he heard that his uncle had gone to Azerbaijan, he left Nisibis, crossed the Tigris at Balad above Mosul and marched to Irbil, and from there to the territory of Surkhab ibn Badr until there remained nine leagues' distance between him and his uncle. He only had 1,000 men with him, while his uncle led 50,000. The Emir Ya'qub ibn Abiq left his uncle's force, surprised him and put him to flight, then plundered his followers. Only Bursuq, Gumushtegin al-Jandar and Ilyuruq, some of his great emirs, remained with him, so he went to Isfahan.

The Lady, mother of his brother Mahmud, had died, as we shall relate, and the people there refused to allow him to enter the city. Later they gave him permission as a trick to arrest him. When he drew near, his brother, the Prince Mahmud, went out to meet him. Upon his entry, they put him under guard. Now it happened that his brother Mahmud was feverish and ill with smallpox. The emirs intended to blind Barkyaruq, but Amin al-Dawla ibn al-Tilmidh, the doctor, said to them, 'The Prince Mahmud has smallpox and is not likely to survive it. I see you are not happy for Taj al-Dawla to rule you and control the lands. So do not be hasty with Barkyaruq. If Mahmud dies, set him up as ruler. If Mahmud recovers, then you can blind him.' Mahmud died the last day of Shawwal [14 October-11 November 1094], which was a case of 'Deliverance after Suffering.'¹⁴² Barkyaruq sat to receive condolences for his brother.

Mahmud was born in Safar 480 [8 May-5 June 1087]. Mu'ayyad al-Mulk, son of Nizam al-Mulk, sought him out and was appointed his vizier in Dhu'l-Hijja [of this year] [12 December 1094-9 January 1095]. His brother, Izz al-Mulk, [235] had died when he was in Mosul with Barkyaruq, and was taken to Baghdad and buried in the Nizamiyya. He was the most handsome of men and the best in character and behaviour. He maintained people in possession of the orders which his father had made for grants from his privy purse, which included in Baghdad 200 *kurrs* of produce

and 18,000 Amiri dinars.

In due course Barkyaruq caught smallpox after his brother but safely recovered. After his recovery Mu'ayyad al-Mulk, his vizier, wrote to the Iraqi and Khurasanian emirs and won them over, so they all returned to Barkyaruq, whose standing increased greatly and whose army grew large.

— [236–8] — 143

MISCELLANEOUS EVENTS

— 144

[239] There was rioting between the inhabitants of Tabiq Canal and Gate of the Mills.¹⁴⁵ The former was set on fire and reduced to ruined mounds. After it had burnt, Yumn, the chief of police, came across the river and put to death a respectable person, which alienated the population. On the day after next he was dismissed.

Muhammad ibn Abu Hashim al-Husayni, the Emir of Mecca, died when more than 70 years old. There was nothing for which he could be praised. He had plundered some of the pilgrims in the year 486 [1093] and killed a large number of them.

On Rabi' I of this year [21 March–19 April 1094] the Sultan Barkyaruq killed his uncle Tekesh. He drowned him. Along with him he killed his son, whom, when he rebelled, Malikshah had seized, blinded and imprisoned in the citadel of Takrit. On his accession Barkyaruq summoned him to Baghdad and, wherever Barkyaruq went, he went too. Barkyaruq got hold of some letters that his brother Tutush had written to Tekesh, urging him to join him. It is said that he wished to travel to Balkh because the people there wanted him, so Barkyaruq killed him. After he had been drowned he remained at Samarra and was later carried to Baghdad, where he was buried at the tomb of Abu Hanifa.

During Jumada II [18 June–16 July 1094] there was a battle between the Emir Unur and Turanshah, son of Qavurt Beg. The Lady Turkan al-Jalaliyya, the mother of Mahmud ibn Malikshah, had sent Unur with an army to take the land of Fars from Turanshah. The Emir Unur did not administer the land of Fars well, so the troops were alienated from him, joined with Turanshah and defeated Unur. However, Turanshah died a month after this battle from an arrow wound he had received.

— [240] — 146

In Rajab of this year [17 July–15 August 1094] the prefect of Baghdad, that is Aytegin Jub, burnt the Basra Gate. The reason for this was that the Syndic Tirad al-Zaynabi had a clerk called Ibn Sinan. The latter was killed and the syndic sent to the prefect, requesting someone who could establish order. The prefect sent his chamberlain Muhammad but the inhabitants of Basra Gate stoned him and drew blood. Returning to his master, he complained about them, so the prefect ordered his brother to target them and punish them for what they had done. He did so with a large company, followed by the people of Karkh, who burnt and plundered. The caliph sent to the prefect ordering him to stay his hand, which he did.

In Isfahan during Ramadan [14 September–13 October 1094] there died the Lady Turkan al-Jalaliyya, the daughter of Tamghach Khan, who was a descendant of

Afrasiyab the Turk. She had left Isfahan to travel to join Taj al-Dawla Tutush, but fell ill, came back and died. She entrusted to the Emir Unur and the Emir Sarmaz, the prefect of Isfahan, the task of preserving the kingdom for her son, Mahmud. There remained in her hands nothing but the metropolis of Isfahan, and she had 10,000 Turkish horsemen.

In Dhu'l-Qa'da [12 November-11 December 1094] Abu'l-Husayn ibn al-Musilaya died, the head of the Bureau of Supervision in Baghdad.

[241]

The Year 488 [1095]

— [242-3] — ¹⁴⁷

THE DEATH OF AHMAD KHAN, LORD OF SAMARQAND

In Muharram of this year [11 January-9 February 1095] the lord of Samarqand, Ahmad Khan, was killed. His troops hated him and suspected him of being of corrupt faith, saying, 'He is a heretic.'

The reason for this was that, after the conquest of Samarqand and after Ahmad Khan had been taken captive, Malikshah entrusted his person to a group of Daylamis, who convinced him of the superiority of their creed and led him to cast off all moral restraint. When he returned to Samarqand, in various ways he manifested proofs of the dissolution of his religious beliefs. His men disapproved and planned to murder him. They told the governor of the citadel of Kasan,¹⁴⁸ by name Tughril Yinal Beg, to declare himself a rebel in order that Ahmad Khan might march with them from Samarqand to fight him, which would enable them to kill Ahmad. So Tughril Yinal Beg rebelled and Ahmad Khan with his army marched to confront him. After he had invested the citadel his troops took their chance, seized him and returned to Samarqand. They brought together the cadis and the lawyers and produced accusers who brought allegations of heresy against him. He denied this but several persons bore testimony [244] against him. The lawyers issued fatwas that he should be executed, so he was garroted. His nephew Mas'ud was set up in his place and given general allegiance.

ACCOUNT OF WHAT YUSUF IBN ABIQ DID IN BAGHDAD

This year, in Safar [10 February-10 March 1095] Prince Tutush sent Yusuf ibn Abiq the Turkoman to be prefect for Baghdad, accompanied by a band of Turkomans. He was prevented from entering Baghdad. Sadaqa ibn Mazyad, the lord of Hilla, who hated Tutush and had not put his name in the khutbah in his lands, marched against him. Hearing of his arrival, Ibn Abiq withdrew back along the Khurasan highroad and plundered Bajisra. The standing force in Ba'quba resisted him, but he defeated them and plundered them most terribly. The Turkomans with him were worst.¹⁴⁹ Then he returned to Baghdad. Sadaqa had gone back to Hilla, so Yusuf ibn Abiq entered Baghdad, intending to plunder and terrorize the inhabitants, but an emir who was with him stopped him. Then news came to him of the death of Tutush, so he left Baghdad for Mosul and from there proceeded to Aleppo.¹⁵⁰

ACCOUNT OF THE CONFLICT BETWEEN BARKYARUQ AND TUTUSH AND THE DEATH OF TUTUSH

Tutush, son of Alp Arslan, was killed in Safar of this year [February 1095].

This came about because, after he had defeated the Sultan Barkyaruq as we have related, Tutush moved from [245] the site of the battle to Hamadhan, where the Marshal of Horse¹⁵¹ had entrenched himself. Tutush later withdrew and the Marshal of Horse pursued him for the sake of his baggage train. Tutush turned to meet him and defeated him, so he retired to Hamadhan and asked Tutush for terms, then joined him.

Tutush heard that Barkyaruq was ill and marched towards Isfahan. The Marshal of Horse asked permission to go to Jarbadhaqan¹⁵² to prepare supplies and what was required. Permission given, he went there and then on to Isfahan, where he gave them information concerning Tutush.

Tutush learnt what he was doing and sacked Jarbadhaqan. He moved to Rayy and made contact with the emirs who were in Isfahan, summoning them to his allegiance and offering them large inducements. Barkyaruq was ill with smallpox, so they replied with promises of joining him, while waiting to see what would happen to Barkyaruq. After his recovery, they sent to Tutush: 'There is nothing between us but the sword.' With Barkyaruq they left Isfahan, being a small company, but when they came to Jarbadhaqan troops flocked to them from all directions, until they were 30,000 strong. The encounter followed at a place near Rayy.¹⁵³ Tutush's army was routed but he stood his ground and was slain. It is said that one of the followers of Aqsunqur, the lord of Aleppo, killed him in revenge for his master.

Fakhr al-Mulk, the son of Nizam al-Mulk, who was with Tutush, was taken but later released. The authority of the sultanate was now firmly in Barkyaruq's hands. When God wills a matter, he prepares the means for it. Only yesterday he was in flight from his uncle Tutush, came to Isfahan with a small band, but no-one pursued him. Had but twenty horsemen pursued him, they would have taken him, because he remained at the gate of Isfahan for several days. Then, when he entered, the emirs intended to blind him, but it happened that his brother became feverish and ill with smallpox the day after his arrival, then died, so he became ruler in his place. In due course he himself contracted smallpox and a fever with delirium (*sirsam*), but he recovered. From the defeat by his uncle to his recovery and departure from Isfahan four months had past without his uncle making a move or doing anything. Had he attacked him when he was ill or during the illness of his brother, he would have conquered all the lands.

God has a mysterious purpose in raising you high.
To speak of opposing is just idle prattle.

[246]

THE POSITION OF PRINCE RIDWAN AND HIS BROTHER DUQAQ AFTER THE DEATH OF THEIR FATHER

Taj al-Dawla Tutush had enjoined his followers to give their allegiance to his son, Prince Ridwan. Before the battle in which he was killed he wrote to his son from the Uplands ordering him to go to Iraq and take up residence in the capital. He set out with a large retinue, including Ilghazi ibn Artuq, who had gone to join Tutush but was left by the latter with his son Ridwan. Also with them was the Emir Waththab ibn

Mahmud ibn Salih ibn Mirdas and others. When Ridwan drew near Hit, he heard of the death of his father, so returned to Aleppo, along with his mother. He took control of that city, in which was Abu'l-Qasim al-Hasan ibn Ali al-Khwarizmi, to whom Tutush had entrusted it and given authority over both town and citadel.¹⁵⁴

Ridwan was joined by his stepfather, Janah al-Dawla al-Husayn ibn Aytegin, who had been with Tutush but survived the battle. Also with Ridwan were his two young brothers, Abu Talib and Bahram.¹⁵⁵ They were all like guests of Abu'l-Qasim because of his firm control of the town. Janah al-Dawla won over the North Africans, who formed the majority of the citadel's troops. In the middle of one night they proclaimed the watchword of Prince Ridwan and arrested Abu'l-Qasim. Ridwan sent to him, to calm his fears, and accepted the justifications [for the recent situation] he put forward. The khutbah was then made in Ridwan's name on the pulpits of Aleppo and its district. For about two months since the death of his father this had not been done; the khutbah had remained in his father's name.

Janah al-Dawla undertook the administration of the state in admirable fashion. The Emir Yaghi¹⁵⁶ Siyan ibn Muhammad ibn Alp al-Turkomani, the lord of Antioch, was hostile at first, then arrived at a settlement. He advised Prince Ridwan to invade Diyar Bakr because it was devoid of any governor to guard it. They all set out and were joined by the emirs of the provinces whom Tutush had installed. They marched against Saruj, but the Emir Suqman ibn Artuq, the ancestor of the present-day rulers of Hisn Kayfa,¹⁵⁷ anticipated them [247], seized the place, and then held it against them. On his orders the inhabitants went out to Ridwan and complained of his troops and their ruining the crops, asking them to leave. He did so and went to Edessa. A Greek, called the *curopalates*¹⁵⁸ was there, who 'farmed' the town for Buzan. With his followers he fought the Muslims and sought refuge in the citadel. The Muslims witnessed on his part valour that they did not expect. Later the town fell to Ridwan, from whom Yaghi Siyan requested the citadel. It was granted him, so he took it over, fortified it and installed a garrison. The inhabitants of Harran sent to them, asking if they could hand over that town to them. The local emir, Qaraja, heard of that and suspected Ibn al-Mufti, who was the same that Tutush had relied on to hold the town. So Qaraja seized him and his nephews too, and crucified them.

News of this reached Ridwan, after Janah al-Dawla and Yaghi Siyan had had a disagreement, each one harbouring treachery towards his colleague. Janah al-Dawla fled to Aleppo, which he entered and was united with his wife, the mother of Ridwan. Ridwan and Yaghi Siyan set out and, having crossed the Euphrates on the way to Aleppo, heard that Janah al-Dawla had already entered the city. Yaghi Siyan parted from Ridwan and proceeded to Antioch, accompanied by Abu'l-Qasim al-Khwarizmi, while Ridwan went to Aleppo.

Now Duqaq, the son of Tutush, had been sent by his father to his uncle, the Sultan Malikshah, in Baghdad. The hand of the sultan's daughter had been sought for him. After the sultan's death he went with the Lady al-Jalaliyya and her son Mahmud to Isfahan, but he secretly left to follow the Sultan Barkyaruq. Later he joined his father and was present with him at the battle in which he was killed.

[248] After his father was killed, a mamluke of his father's, whose name was Aytegin al-Halabi, took him to Aleppo, where he resided with his brother, Prince Ridwan. The Emir Savtegin the Eunuch, governor of the Damascus citadel, secretly made contact with him, to invite him to be made ruler of Damascus. Covertly he fled from Aleppo, riding hard, for his brother Ridwan sent a force of cavalry, which,

however, failed to overtake him. The Eunuch was delighted when he arrived at Damascus, meeting him with every sign of welcome. After his entry, Yaghi Siyan wrote advising him to declare his rule in Damascus independent of his brother Ridwan.

It so happened that Mu'tamid al-Dawla Tughtegin came to Damascus, accompanied by a number of Tutush's retinue and his troops, who had survived. He himself had fought at the battle with his lord, but had been made captive, remaining such until now. He had escaped and on his arrival at Damascus was met by Prince Duqaq and his chief men-of-state, who honoured him exceedingly, for he was the husband of Duqaq's mother.¹⁵⁹ He favoured him therefore and gave him authority in the land. They plotted the murder of the Eunuch Savtegin, which they carried out. Then Yaghi Siyan, along with Abu'l-Qasim al-Khwarizmi, came to them from Antioch. The latter was appointed vizier for Duqaq and given authority in his state.

— [249–50] — ¹⁶⁰

ACCOUNT OF THE DEATH OF THE VIZIER ABU SHUJA

In Jumada II of this year [June 1095] the caliph's vizier, Abu Shuja Muhammad ibn al-Husayn ibn Abd Allah, died.¹⁶¹ His [family's] roots were in Rudhrawar but he was born in Ahwaz. He read law with the Shaykh Abu Ishaq al-Shirazi and was learned in classical Arabic. He is author of some works, among them the continuation of *The Experiences of the Nations*,¹⁶² He was chaste, just and of excellent conduct, very charitable and full of good works. His death took place in the City of the Prophet (God bless him and give him peace) where he was in pious retreat.

When his death approached, he ordered that he be carried to the Prophet's Mosque. He stood in the presence and wept, saying, 'O Prophet of God, God Almighty said, "And if, when they sin against themselves, they come to You, and seek pardon of God and the Prophet seeks pardon for them, they will find God forgiving and merciful."¹⁶³ I have come to acknowledge my sins and my wrongdoings, hoping for your intercession.' He wept greatly, and that very day he died and was buried near the tomb of Ibrahim, the son of the Prophet (God bless him and give him peace).

[251]

CIVIL DISCORD AT NISHAPUR

In Dhu'l-Hijja [December 1095] one of the great emirs of Khurasan gathered a great host and marched with them to Nishapur, which he besieged. The inhabitants banded together and resisted him stoutly, but he maintained the siege about 40 days. When he could find no provisions there he raised the siege in Muharram of the year 489 [January 1096], but after his departure dissension broke out between the Karramiyya¹⁶⁴ and the townspeople of all other sects. Many were slain on both sides.

The leader of the Shafi'is was Abu'l-Qasim, the son of the Imam of the Two Sanctuaries Abu'l-Ma'ali al-Juwayni, and the leader of the Hanafis was the Cadi Muhammad ibn Ahmad ibn Sa'id, both of whom were united against the Karramiyya, whose leader was Mahmashad. The Shafi'is and the Hanafis were victorious over the Karramiyya, whose madrasas were ruined, and many of them and others too were killed. It was a terrible period of discord.¹⁶⁵

During this year, in the month of Rabi' II [May 1095] the caliph embarked on the construction of a wall around the Harem. The Vizier Amid al-Dawla ibn Jahir allowed the common people to watch and take part. They decorated the city and built domes and worked hard at the wall's construction.¹⁶⁶

In the month of Ramadan [4 September-3 October 1095] the Sultan Barkyaruq was wounded in his arm by a valet of his, [252] a man from Sijistan. The man, who had been helped by two others also from Sijistan, was seized, and after being beaten, confessed that these two had instigated him. They confessed to that and were beaten severely to make them state who had given *them* their orders, but they made no confession and so were brought to the elephant to be cast under its feet. One of them was brought forward and he said, 'Let me be – and I shall give you information.' They put him aside, but his companion said,¹⁶⁷ 'Brother, this death must be faced. Do not disgrace the people of Sijistan by revealing our secrets.' Both of them were then put to death.

This year the Imam Abu Hamid al-Ghazali travelled to Syria and visited Jerusalem. He gave up his teaching position in the Nizamiyya, leaving his brother as his deputy. He became an ascetic, donned coarse clothes and ate frugally. On these travels he composed *The Revivification of the Sciences of Religion*.¹⁶⁸ Vast numbers studied the book with him in Damascus. After he had made a pilgrimage in the following year he returned to Baghdad and from there went to Khurasan.¹⁶⁹

In Rabi'1 [March 1095] Abu Mansur al-Fadl,¹⁷⁰ the son of al-Mustazhir bi-Allah, was proclaimed as heir apparent.¹⁷¹

During this year Barkyaruq dismissed his vizier, Mu'ayyad al-Mulk, son of Nizam al-Mulk, and appointed his brother, Fakhr al-Mulk. The reason for this was that when Barkyaruq had defeated and killed his uncle Tutush, he sent a eunuch servant to bring his mother, the Lady Zubayda, from Isfahan. Mu'ayyad al-Mulk in common cause with several emirs advised Barkyaruq to abandon her, to which he replied, 'Only for her and if she can be with me do I want the kingdom.' When she had come and learnt the situation, she showed hostility to Mu'ayyad al-Mulk. Majd al-Mulk Abu'l-Fadl al-Balasani had accompanied her on her journey, and he realised that he would achieve no position of influence with Mu'ayyad al-Mulk. Now there was a difference between Mu'ayyad al-Mulk and his brother Fakhr al-Mulk on account of some jewels that their father Nizam al-Mulk had left. When Fakhr al-Mulk learnt of the sultan's mother's hostility towards his brother, [253] Mu'ayyad al-Mulk, he offered large sums of money for the vizierate, his wish was granted, his brother removed and he himself appointed.

In Jumada I of this year [May 1095] Abu Muhammad Rizq Allah ibn Abd al-Wahhab al-Tamimi, the Hanbali lawyer, died. He was knowledgeable in several branches of learning and was an intimate of the sultans.¹⁷²

There died in Rajab [July 1095] the celebrated Abu'l-Fadl Ahmad ibn al-Hasan ibn Khayrun, known as Ibn al-Baqillani, who was born in 406 [1015].¹⁷³

The Chief Cadi Abū Bakr Muhammad ibn al-Muzaffar al-Shami, who was one of the followers of Abu'l-Tayyib al-Tabari, died in Sha'ban of this year [August 1095].¹⁷⁴ He took no reward for acting as cadi and gave justice its proper due, never having shown partiality to any one of God's creatures. A certain Turk made a claim against a man in his court. He said to him, 'Do you have evidence?' The Turk replied, 'Yes, [from] so-and-so and al-Mushattib, the lawyer from Ferghana.' The cadi said, 'I will

not accept the testimony of al-Mushattib, because he wears silk', to which the Turk commented, 'The sultan and Nizam al-Mulk wear silk.' 'If they gave evidence before me about a bunch of vegetables,' the *cadi* said, 'I would not accept their testimony.' The office of *cadi* after him was filled by Abu'l-Hasan Ali, son of the Chief *Cadi* Abu Abd Allah Muhammad al-Damghani.

— [254] — 175

[255]

The Year 489 [1096]

ACCOUNT OF THE KILLING OF YUSUF IBN ABIQ AND AL-MIJANN THE ALEPPAN

In Muharram [January 1096] Yusuf ibn Abiq was killed, who had been sent, as we have mentioned, to Baghdad by Taj al-Dawla Tutush and who plundered its agricultural hinterland. His death came about because he was in Aleppo after the death of Taj al-Dawla and there was also in Aleppo a man called al-Mijann, the head of the militia and a man with a numerous following. He came to Janah al-Dawla Husayn and said to him, 'Yusuf ibn Abiq is in correspondence with Yaghi Siyan and is planning to foment unrest.' He asked for permission to kill him, which was granted, and he requested the help of some of his troops. With this provided, al-Mijann attacked the house in which Yusuf lived, broke in through the door and the roof, seized Yusuf and killed him, and plundered all the contents of the house. This left him dominant in Aleppo. He was tempted to think of removing Prince Ridwan and ruling independently, so he said to Janah al-Dawla, 'Prince Ridwan has ordered me to kill you, so be on guard.' Janah al-Dawla fled to Homs, which was in his possession, and when al-Mijann was left in sole command, Ridwan turned against him and wanted him to leave the city. Al-Mijann refused and took the field with his men. Had he determined on battle, he would have succeeded. Later Ridwan ordered his men to plunder his property, his chattels and his stables, which they did. Al-Mijann went into hiding, was hunted, [256] then discovered three days later. He was arrested, beaten and tortured, before being killed, he and his sons.¹⁷⁶ He was from lower Iraq where he used to chop wood, and later rose to this position.

THE DEATH OF MANSUR IBN MARWAN

In Muharram of this year [January 1096] there died Mansur ibn Nizam al-Din ibn Nasr al-Dawla ibn Marwan, the lord of Diyar Bakr, the person through whose actions the power of the Marwanids collapsed, when he made war on Fakhr al-Dawla ibn Jahir. Jokermish had arrested him in the Jazira and left him with a Jew, in whose house he died. His wife conveyed him to the tomb of his ancestors, buried him and then went on pilgrimage. She returned to the land of the Bashnawiyya and bought a monastery in the area of Fanak near Jazirat Ibn Umar, where she dwelt, worshipping God.

Mansur was brave but very miserly. There are remarkable stories about his miserliness. Woe to any seeker after the things of this world, who turns his back on the next! Will he not consider how it treats its sons, in that this Mansur, a prince of a ruling house, was fated to die in the house of a Jew. We pray God Almighty to

approve of our deeds and to improve our final lot in this world and the next through His grace and favour.

[257–8] — 177

HOW KARBUGHA TOOK MOSUL

In the month of Dhu'l-Qa'da [21 October–19 November 1096] Qiwwam al-Dawla Abu Sa'id Karbugha took the city of Mosul. We have already related that Taj al-Dawla Tutush took him prisoner when he killed Aqsunqur and Buzan. When he took him prisoner he spared him, desirous of conciliating his father-in-law, the Emir Unur. Also there was no land for him to take if he killed him, as there had been with the Emir Buzan, for, when he killed him, he took over his lands, Edessa and Harran.

Qiwwam al-Dawla remained in prison in Aleppo until the death of Tutush and the succession of the latter's son Ridwan there. Barkyaruq sent a messenger ordering Ridwan to release him and his brother Altuntash. After their release and departure, when a large number of unemployed soldiers had joined their service, they came to Harran and took over the town. Muhammad ibn Sharaf al-Dawla Muslim ibn Quraysh, who was at Nisibis, wrote to both of them, in conjunction with Tharwan ibn Wuhayb and Abu'l-Hayja' the Kurd, to enlist their help against the Emir Ali ibn Sharaf al-Dawla. The latter was in Mosul, where Taj al-Dawla had installed him after the battle of al-Mudayya'.¹⁷⁸

[259] Karbugha set out to join them. Muhammad ibn Sharaf al-Dawla met him two days' journey from Nisibis and asked both [Karbugha and Altuntash] to swear an oath of loyalty to himself. However, after swearing, Karbugha seized him and carried him to Nisibis, which, after it had closed its gates against him, he besieged for 40 days and then captured. He then marched to Mosul and besieged it, although without any success. He moved away to Balad, where he killed Muhammad ibn Sharaf al-Dawla by drowning him, and then returned to the siege of Mosul. He took up camp at a league's distance in the village of Bahilafa.¹⁷⁹ He left Altuntash to the east of Mosul. The ruler of Mosul, Ali ibn Muslim, sought help from the Emir Jokermish, the lord of Jazirat Ibn Umar, who set out to relieve him. Hearing this news Altuntash moved to intercept him. In the battle that followed Jokermish was defeated and withdrew to Jazirat Ibn Umar. He became a vassal of Karbugha and aided him in the siege of Mosul, where provisions and every sort of thing, even things to burn, were lacking. They used tar and cotton seeds for fuel.

When the situation became critical for its ruler, Ali, he abandoned the town and went to the Emir Sadaqa ibn Mazyad in Hilla. Karbugha took the place over after he had besieged it for nine months. The population was fearful because they had heard that Altuntash wanted to sack the town and was being held back by Karbugha. Altuntash was active in arresting the notables of the town and demanding from them the deposits of the Bedouin.¹⁸⁰ He began to be high-handed towards Karbugha, so the latter ordered his death, and he was killed on the third day, which left the people safe from his wickedness, while Karbugha introduced a good regime. He went to Rahba, which, after some resistance, he took and sacked, and then, after leaving a deputy there, returned.

This year there was a conjunction of six heavenly bodies in the sign of Pisces, namely the Sun, the Moon, Jupiter, Venus, Mars and Mercury.¹⁸¹ The astrologers predicted [260] a flood would occur, resembling Noah's Flood. The Caliph al-Mustazhir bi-Allah summoned Aysun¹⁸² the Astrologer and questioned him. He replied, 'For Noah's Flood nine heavenly bodies were conjoined in the sign of Pisces, but now there are only six. Saturn is not among them. If it were, there would be a flood like Noah's. Yet I say that there is a city or a region where large numbers of people will gather from many lands and they will drown.' People were fearful for Baghdad because of the vast numbers who gathered there from abroad. The jetties were strengthened as were the places which it was feared might burst and flood. It came about that the Hajj pilgrims camped in the Wadi of al-Manāqib¹⁸³ after Nakhla and were overwhelmed by a great torrent which drowned most of them. Some who clung to the hillsides survived but their property, mounts, provisions and all else were lost. The caliph rewarded the astrologer.

In Safar [February 1096] the Shaykh Abu Abd Allah al-Tabari, the Shafi'i lawyer, began to give lectures in the Nizamiyya Madrasa in Baghdad, having been appointed by Fakhr al-Mulk ibn Nizam al-Mulk, Barkyaruq's vizier.

This year the Khafaja tribe raided the lands of Sayf al-Dawla Sadaqa ibn Mazyad. He sent troops to pursue them, commanded by his cousin, Quraysh ibn Badran ibn Dubays ibn Mazyad, who was taken prisoner by the Khafaja but then released. They attacked the Shrine of al-Husayn ibn Ali (upon him be peace) and there openly perpetrated acts of wickedness and sin. Sadaqa sent an army against them, which surprised them and killed a great number of them in the Shrine, even near the tomb. One of them threw himself from the top of the wall on horseback and survived, both he and his horse.¹⁸⁴

Also in Safar of this year [February 1096] there died the Cadi Abu Muslim Wadi' ibn Sulayman, the cadi of Ma'arrat al-Nu'man, who had seized control of the town.¹⁸⁵ He was the outstanding man of his time for high-mindedness and learning.

— [261] — ¹⁸⁶

[262]

The Year 490 [1096–97]

THE DEATH OF ARSLAN ARGHUN

In Muharram of this year [19 December 1096–17 January 1097] Arslan Arghun ibn Alp Arslan, the brother of the Sultan Malikshah, was killed at Marv. He had previously taken control of Khurasan.

The reason for this was that he was severe on his mamlukes, treating them with much disdain and punishment. They feared him greatly. It happened that he sent for one of his mamlukes who came to his presence when no-one else was there. He rebuked him for his lateness in waiting upon him. Although the mamluke made his excuses, they were not accepted. He beat him, whereupon the mamluke pulled out a knife he had and killed him. After he had been apprehended, he was asked, 'Why did you do this?' to which he replied, 'To free people from his tyranny.'

His control of Khurasan had come about because, during the reign of his brother Malikshah, he had had a fief worth 7,000 dinars and he was with him in Baghdad

when he died. He set out for Hamadhan with seven mamlukes, several more joined him and he proceeded to Nishapur, but found no opening for his ambition there. So he went on to Marv, where the prefect was an emir whose name was Qudun, one of Malikshah's mamlukes. He it was who was the cause of Sultan Malikshah's change of heart towards Nizam al-Mulk. This has already been mentioned apropos of the murder of Nizam al-Mulk. Qudun was favourable towards Arslan Arghun and surrendered the city to him. The troops also welcomed him and he marched to Balkh, where Fakhr al-Mulk ibn Nizam al-Mulk was. The latter departed [263] and became vizier for Taj al-Dawla Tutush, as we have mentioned already.¹⁸⁷

Arslan Arghun took over Balkh, Tirmidh, Nishapur and most of Khurasan. He sent to Sultan Barkyaruq and his vizier Mu'ayyad al-Mulk ibn Nizam al-Mulk, asking that his control of Khurasan, apart from Nishapur, should be recognized as it had been for his grandfather Da'ud [Chaghri Beg], and offering to pay tribute and not to dispute the sultanate. Barkyaruq gave him no reply, because he was preoccupied with his brother Mahmud and his uncle Tutush. After Barkyaruq had dismissed Mu'ayyad al-Mulk from the vizierate and appointed the latter's brother Fakhr al-Mulk, and Majd al-Mulk al-Balasani had taken charge of affairs, Arslan Arghun broke off relations with Barkyaruq and said, 'I cannot reconcile myself to corresponding with al-Balasani.' Thereupon Barkyaruq dispatched his uncle Buribars ibn Alp Arslan in command of troops to fight him.

Arslan had been joined by Imad al-Mulk Abu'l-Qasim ibn Nizam al-Mulk as his vizier. When the army came to Khurasan, Arslan Arghun met them in battle, but was defeated and fled to Balkh. Buribars and his troops remained in Herat. Arslan Arghun gathered a large force and went to Marv, which he besieged for several days, before taking it by assault and killing large numbers. He pulled down the gates and demolished the city walls. Buribars marched against him from Herat. They met, drew up their lines for battle and Buribars was defeated. This was in 488 [1095].

The reason for his defeat was that there was with him amongst the army that Barkyaruq had sent with him Malikshah's Master of Horse, a senior emir, and the Emir Mas'ud ibn Tajir, whose father had been army commander of Da'ud, Malikshah's grandfather. Mas'ud had a great position and high prestige amongst all the people. However, there existed an old friendship between the Master of Horse and Arslan, who sent [264] to the former to win him over to his side and to ask for his allegiance. He responded favourably to this.

Then Mas'ud ibn Tajir along with his son paid a visit to the Marshal of Horse, who seized them both and put them to death. Buribars' position was weakened, he retired in disorder from Arslan and his troops dispersed. He himself was captured and taken to Arslan Arghun, who was his brother. He was imprisoned in Tirmidh, and later orders were given that he be strangled a year after his incarceration. Arslan also killed the senior officers of the Khurasanian army, those whom he feared, concerned that they might dominate him. He extorted 300,000 dinars from his vizier, Imad al-Mulk, before killing him, and demolished the walls of various towns in Khurasan, such as Sabzavar, Marv al-Shahijan, the Castle of Sarakhs, the Citadel of Nishapur, Shahrastan, and others. He ruined all this in the year 489 [1095-96], and then was killed in this present year, as we have related.

HOW BARKYARUQ CONQUERED KHURASAN AND HANDED IT TO HIS BROTHER SANJAR

Barkyaruq had equipped troops with his brother Prince Sanjar and sent them to Khurasan to fight his uncle Arslan Arghun. He appointed the Emir Qumaj to be Sanjar's atabeg and he arranged for Abu'l-Fath Ali ibn al-Husayn al-Tughra'i to act as his vizier. When they arrived at Damghan, they heard the news of Arslan's death, so they remained there until Sultan Barkyaruq joined them, and then they went on to Nishapur, where they arrived on 5 Jumada I [20 April 1097] and took it without a fight, and likewise all the rest of Khurasan. Then they proceeded to Balkh.

The troops of Arslan Arghun after his murder had set up as ruler a young son of his, who was seven years old. Hearing of the sultan's arrival, they withdrew some distance into the mountains of Tukharistan and sent requesting terms. The sultan granted their request, so they returned with the son of Arslan Arghun, whom the sultan received with kindness and granted the fief that his father had had in the days of Malikshah. He came to the sultan with 15,000 mounted men, but the day was hardly over before they deserted him and each group amongst them attached themselves to the service of an emir. He was left alone with a eunuch of his father's. The mother of Sultan Barkyaruq took him in and arranged for persons to attend him and take charge of his upbringing.

Barkyaruq then went to Tirmidh, which was delivered into his hands. He remained near Balkh for seven months and sent to Transoxania, where the khutbah was established in his name at Samarqand and elsewhere. The whole land submitted to him.

ACCOUNT OF THE REVOLT OF AMIR AMIRAN IN KHURASAN

During this year, when Sultan Barkyaruq was in Khurasan, an emir, whose name was Muhammad ibn Sulayman, known as Amir Amiran,¹⁸⁹ a cousin of Malikshah, rebelled against him and went to [266] Balkh. He sought the aid of the ruler of Ghazna who supported him with a large army and elephants, having stipulated that his name should be in the khutbah in every part of Khurasan that Amir Amiran conquered. He became a powerful threat and he laid his hands on much of the area. Prince Sanjar ibn Malikshah marched to oppose him taking no heavy baggage, without Amir Amiran being aware of this. He surprised him and there was a brief battle between them. Amir Amiran was taken captive and brought before Sanjar, who ordered that he be blinded.

ACCOUNT OF THE REBELLION OF THE EMIR QUDUN AND OF YARUQTASH AGAINST THE SULTAN AND OF HABASHI'S APPOINTMENT OVER KHURASAN

This year Yaruqtash and Qudun rebelled against Sultan Barkyaruq. This came about because the Emir Qudun, formerly a member of the retinue of the Emir Qumaj, who died while the sultan was in Marv, became dissatisfied, pretended to be ill and stayed behind in Marv after the sultan's departure for Iraq. One of the sultan's emirs was a man called Ikinji whom the sultan put in charge of Khwarizm, giving him the title of Khwarizmshah. He assembled his troops and at the head of 10,000 mounted men marched to join the sultan. With 300 men he arrived at Marv before the main force and occupied himself with carousing. Qudun and another emir, called Yaruqtash,

conspired to kill him. They gathered 500 men, surprised and killed him, and then went to Khwarizm, where they claimed that the sultan had put them in charge and took over the province.

News of this reached the sultan, but he completed his march to Iraq, because he had heard that the Emir Unur and Mu'ayyad al-Mulk had cast off their allegiance. He sent the Emir Dadh Habashi ibn Altuntaq with some troops [267] back to Khurasan to fight the others. The emir marched to Herat, where he remained waiting for the concentration of his armies. However, the other two took the initiative with 15,000 men, at which Dadh realised that he had not the strength to meet them, so he crossed the Oxus. They followed him, and Yaruqtash went on ahead leaving Qudun to catch him up. Yaruqtash hurried into a battle unsupported and was defeated and taken prisoner.

When the news came to Qudun, his troops rose against him and plundered his treasure chests and all he had. He was left with seven persons, so fled to Bukhara, whose governor arrested him, but later treated him well, so that he remained with him. From there he went to Prince Sanjar at Balkh, who received him very well. Qudun offered to deal with all his affairs and to undertake to unite the troops in allegiance to him, but it was destined that he died soon afterwards. Yaruqtash, on the other hand, remained a prisoner until Emir Dadh was killed, and his subsequent career we shall relate, God willing.

ACCOUNT OF THE BEGINNING OF THE DYNASTY OF MUHAMMAD IBN KHWARIZMSHAH

During this year Barkyaruq made the Emir Habashi ibn Altuntaq governor over Khurasan, as we have mentioned. When he was fully in control and Qudun had been killed, as related previously, he appointed over Khwarizm the Emir Muhammad ibn Anushtegin. His father, Anushtegin, was the mamluke of a Saljuq emir, called Bilge Beg,¹⁹⁰ who had bought him from a man in Gharchistan. He was known as Anushtegin Gharcha'i. As he grew older, his career advanced. He was well-behaved and of an excellent character, a leader to whom people looked. He had a son, whom he called Muhammad, our present concern. He taught and trained him, gave him an excellent up-bringing, so that he made progress both personally and in his eternal concerns.

When Emir Dadh Habashi took charge of Khurasan, the Khwarizmshah Ikinji had already been killed, [268] which has been mentioned. The Emir Habashi considered those he might appoint over Khwarizm, and his choice fell on Muhammad ibn Anushtegin, so he was duly appointed and given the title Khwarizmshah. Throughout his period of office he confined himself to the dispensing of justice and the doing of generous deeds. He favoured the scholars and men of religion, and his fame became ever fairer and his reputation higher and higher. When Sultan Sanjar became ruler of Khurasan, he confirmed Muhammad as Khwarizmshah over Khwarizm and its regions. His competence and his zeal were plain to see, and Sanjar greatly respected and esteemed him.

A certain Turkish ruler gathered his forces and invaded Khwarizm, while Muhammad was absent. Tughriltegin, the son of Ikinji who had been Khwarizmshah previously, was at the court of Sultan Sanjar. He fled and joined the Turks in Khwarizm. When the Khwarizmshah Muhammad heard the news, he hastened to

Khwarizm and sent to Sanjar, who was at Nishapur, to ask him for help. Sanjar set out with his army, but Muhammad did not wait for him. On his approach to Khwarizm the Turks fled to Manqishlaq and Tughriltegin himself withdrew to Jandkhan,¹⁹¹ so the Khwarizmshah was saved the trouble of dealing with their depredations.

After the death of the Khwarizmshah his son Atsiz succeeded, who spread his protecting arm and justice far and wide. During his father's reign he had led the armies. He now attacked the lands of his enemies, fought in person in his battles and took the city of Manqishlaq.

When Sultan Sanjar succeeded to his father, he favoured Atsiz, enhanced his power and relied on him, taking him on his campaigns and expeditions, for his competence and zeal were plain to see. He gave him increased precedence and high status. This was the beginning of the rule of the house of Khwarizmshah Tekesh and his son, Muhammad, whom the Mongols vanquished, as we shall narrate,¹⁹² God willing.

[269]

HOW THERE WAS WAR BETWEEN RIDWAN AND HIS BROTHER DUQAQ

Prince Ridwan marched to Damascus, where his brother Duqaq was, with the intention of taking it from him. On his approach when he saw the strength and impregnability of the place, he realised that it was beyond him, so he went to Nablus and from there to Jerusalem, aiming to take it but he was unable to do so. His troops deserted him and he returned, along with Yaghi Siyan, the lord of Antioch, and Janah al-Dawla.

Later Yaghi Siyan abandoned Ridwan and sought out Duqaq, whom he persuaded to besiege his brother in Aleppo, to repay him for what he had done. Duqaq assembled large forces and set out with Yaghi Siyan. Ridwan sent an envoy to Suqman ibn Artuq, who was at Saruj, seeking his support. The latter came to him with a great host of Turkomans, so Ridwan marched to confront his brother. They met and fought at Qinnisrin. Ridwan and his army were defeated, and their tents and all their effects were plundered. Ridwan returned to Aleppo, and subsequently they both agreed that Ridwan's name should be mentioned in the khutbah at Damascus and at Antioch before Duqaq's. It has been said that this episode took place in the year 489 [1095–16].¹⁹³

HOW THE KHUTBAH IN THE NAME OF THE EGYPTIAN FATIMID WAS MADE IN RIDWAN'S LANDS

This year Prince Ridwan ordered that the khutbah in much of the lands he ruled should be made for al-Musta'li bi-Amr Allah, the Fatimid ruler of Egypt.

The reason for this was that at his court the Emir Janah al-Dawla, his step-father, was aware of a change of heart towards himself on Ridwan's part. He left for Homs, which he held, and when Yaghi Siyan saw that Janah al-Dawla was out of favour [270] with Ridwan, he settled his differences and came to Ridwan at Aleppo and camped outside the city.¹⁹⁴

Ridwan had an astrologer, called al-Hakim As'ad, whom he favoured and advanced after the departure of Janah al-Dawla. As'ad expounded to him the merits of the doctrines of the Egyptian Alids, and envoys from the Egyptians came to him inviting him to declare his allegiance to them and offering him money and the despatch of

troops to help him conquer Damascus. He allowed the khutbah in their name at Shayzar and all his lands, except Antioch, Aleppo and Ma'arrat al-Nu'man, for four Fridays. Then Suqman ibn Artuq and Yaghi Siyan came to him and expressed outraged disapproval of that, so he restored the Abbasid khutbah and sent apologies to Baghdad for what he had done. Yaghi Siyan then went to Antioch, but stayed there only three days before the Franks came and besieged it. The result was what we shall relate, God willing.

MISCELLANEOUS EVENTS

During this year there was great discord in Khurasan between the inhabitants of Sabzavar and those of Khusrujird and dreadful fighting which resulted in many deaths and the defeat of the inhabitants of Khusrujird.

Uthman, the steward of Nizam al-Mulk's palace, was killed. The reason for this was that he had been in correspondence with the ruler of Ghazna with news regarding the sultan. He was taken and imprisoned in Tirmidh for a while. Then, while he was in prison, he was discovered to be in touch with him again, so he was killed.

In Safar [18 January-15 February 1097] the vizier of the mother of the Sultan Barkyaruq, Abd al-Rahman al-Sumayrami, was assassinated by an Ismaili who was himself then killed.

[271] In Sha'ban [14 July-9 September 1097] a great comet appeared, which was visible for 20 days, then disappeared and did not come back.¹⁹⁵

The Syndic al-Tahir Abu'l-Ghana'im Muhammad ibn Abd Allah died this year. He was pious, charitable and generous, staunchly Hanafi by persuasion. His son, Abu'l-Futuh Haydara, took his position as syndic after him.

There also died this year Abu'l-Qasim Yahya ibn Ahmad al-Sibi,¹⁹⁶ at the age of 102 and still in possession of all his senses. He was a Koran reader and scholar of Tradition, and a man of ready wit.¹⁹⁷

Arghush al-Nizami, a mamluke of Nizam al-Mulk, was killed this year in Rayy. He had attained a great position in that he had married the daughter of Yaquti, the uncle of Sultan Barkyaruq. He was killed by an Ismaili, and his killer was himself killed.

One of the great emirs, Bursuq, was murdered in the month of Ramadan [12 August-10 September 1097], also killed by an Ismaili. Bursuq was one of Sultan Tughril Beg's men and the first prefect to be in Baghdad.

1 According to *Mir'at*, 245, and *Muntaẓam*, ix, 6, the bridal procession and the transfer of the dowry were on 1 Šafar/8 May 1087.

2 Ibn al-Athir's account of the sultan's investiture is *sub anno* 479 (see above p. 228). Zafar, the caliph's servant, came to summon the sultan on Saturday 17 Muharram 480/24 April 1087 (*Muntaẓam*, ix, 35) and the investiture and presentation of the emirs happened during that month, according to *Mir'at*, 244-5:

In Muḥarram the caliph sent Zafar the Eunuch from the Caliphal Palace to summon the sultan, sending the 'flyer' with him. The sultan left the palace, kissed the earth and embarked on the 'flyer', arriving at the Willow-tree Gate, where a mount from the caliphal stables had been prepared for him with a saddle of 'Chinese iron' and with a black felt covering. He rode it and dismounted at the gate of the Court of Peace. Then he went on foot into the caliph's presence, where he kissed the earth several times. Nizam al-Mulk, belted at the waist, stood before the caliph, saying to each emir in Persian, 'This is the Commander of the Faithful,' and to the caliph, 'This

is your slave and servant so-and-so [245], son of so-and-so, who has such-and-such a number of troops,' and the emir would kiss the earth. There were forty emirs in all. The sultan was sitting on a seat before the caliph. An emir called Aytegin, the sultan's uncle, came, and, facing the kiblah, prayed two rak'as opposite the caliph and touched the walls with his hands. The caliph ordered robes to be bestowed on the sultan, who rose to go where they were to be robed. He returned, weighed down by the crown, the collar and the bracelets, and girded with two swords. Gumushtegin the Jandar held his train on the right and Gohara'in on the left. The sultan came before the dias [reading *al-sudda* instead of *al-sayyida* (cf. *Muntaẓam*, ix, 35, l. 18)], separated from the caliph by the Grille. He kissed the earth several times and requested to kiss the caliph's hand. This the caliph would not do, but gave him his ring, which he kissed and placed over his eyes.

The Vizier Abu Shuja said to him, 'O Jalal al-Dawla, this is our Lord and Master, the Commander of the Faithful, whom God has chosen for the glory of the Imamate and made shepherd of the community. This trust he has properly laid on you and girded you with two swords that you may be powerful against your enemies and God's enemies.' The sultan departed, preceded by three banners, and dirhams and dinars were scattered. The opening protocol of his diploma was publicly read, and the rest was read the next day in his palace. He held a session to receive congratulations and sent money and gifts to the caliph.

An anonymous account in *Mir'āt*, 246, says that the transfer of the dowry took three days, during which, apparently, the princess was conveyed to the caliph. That same evening the sultan left to go hunting and stayed away for three days.

3 The sultan and Nizām al-Mulk left for Isfahan in the middle of Šafar/22 May 1087 (*Muntaẓam*, ix, 37; *Mir'āt*, 245, ll. 17ff.).

4 In Šafar/8 May–5 June 1087 (*Muntaẓam*, ix, 37).

5 *Mir'āt*, 244, 8–13:

This year Tutush, the sultan's brother, sent him an envoy, saying, 'The Egyptians have taken control of the [Syrian] coast and blockaded Damascus. I ask the sultan to order Aqsunqur and Buzan to assist me.' He accordingly wrote to them to do so. Buzan was in Edessa and Aqsunqur in Aleppo, the government of which had been assigned to him by Malikshah, and he ruled well there, spread justice and protected the roads, established respect for authority and dealt fairly with the people, and destroyed evil-doers and banished the wicked. The number of caravans multiplied and revenue increased many times what it had been.

6 See *al-Kāmil*, viii, 576 (s.a. 356/967): Mu'izz al-Dawla is said to have introduced paid runners for communications. In his time the two best were called Fadl and Mar'ūsh, who, it is claimed, could each do 40 leagues a day. Parties of supporters seem to have formed around them, one with Sunni affiliation and the other Shiite.

7 It is also recorded that this year 'in Baghdad the sultan abolished the non-canonical taxes. Tablets, bearing the names of the caliph and the sultan, were inscribed and attached to the mosques' (*Mir'āt*, 244, 14–5). *Muntaẓam*, ix, 35, makes this the initiative of the caliph alone, taken Thursday 1 Muharram/8 April 1087. *Muntaẓam*, ix, 38, also records that:

In this year the Tajiyya Palace was built at Abraz Gate, and a dam was repaired at al-Zahir, where foundations still stood, and it was planted with palms and fruit trees. A wall was built around it, all on the orders of Sultan Malikshah.

8 In *Muntaẓam*, ix, 38, the 4th of the month/31 January.

9 Cf. *Muntaẓam*, ix, 38. This was in Dhū'l-Qa'da.

10 *Mir'āt*, 238, l. 8; 243, l. 10, puts the death of Qutluğ b. Buktegin in Jumādā I 479/August

1086. The source, Ghars al-Ni‘ma Muḥammad ibn al-Šabī, is hostile to him because he ill-treated pilgrims and extorted money from them. *Muntaẓam*, ix, 31, with similar wording, although with the father’s name as Kunteġin, gives a more precise death date, Thursday 7 Jumādā I/20 August 1086.
- 11 *Muntaẓam*, ix, 39, has ‘... ibn Sa‘īd ... al-Samarri.’
- 12 According to *Muntaẓam*, ix, 39, al-Bandanīji died in Ramaḍān of this year/December 1087. The fact that he wrote not for gain was considered disgraceful.
- 13 Omitted: *tarjama* of a female calligraphist and student of Tradition, Fāṭima bint ‘Alī, know as Bint al-Aqrā‘ (Baldy’s daughter).
- 14 Therefore, from this point on we lose this historian’s narrative, which is preserved in the chronicle, *Mir‘āt al-Zamān* of Sibṭ Ibn al-jawzī. See his *tarjama* in *Mir‘āt*, 246–7, and *Muntaẓam*, ix, 42–3.
- 15 Cf. the very similar account in *Muntaẓam*, ix, 43–4.
- 16 Cf. the earlier incident *sub anno* 443, above p. 80.
- 17 In *Muntaẓam*, ix, 44, he is called Banamyaz (?).
- 18 According to *Muntaẓam*, they were all unarmed.
- 19 In Rabi‘ II/24 June–22 July 1088 (*Muntaẓam*, ix, 44).
- 20 In Arabic *Tāq al-Ḥarrānī*, situated well beyond the Basra Gate to the southwest of the old Round City (see Le Strange, *Baghdad*, 90–1).
- 21 Omitted: i) the Byzantine conquest of Zuwayla in North Africa and subsequent withdrawal, ii) death of the Ḥammādid, al-Nāṣir ibn ‘Ilnās, and the succession of his son, al-Manšūr.
- 22 Correct the reading of the Arabic text to Asfīzār (or Sabzavār, see Krawulsky, 110), near Farah in western Afghanistan, not to be confused with Sabzavār in Khurasan.
- 23 See *Muntaẓam*, ix, 44, l. 12.
- 24 On Tuesday 1 Rajab/= 19 September 1088 (see Ibn al-Qalānisi, *Dhayl*, 119–20).
- 25 Omitted: several *tarjamas*, i) Abū Bakr Aḥmad b. Abī Ḥātim ‘Abd al-Šamad, ii) the Cadi Maḥmūd b. Muḥammad b. al-Qāsim al-Azdī al-Muhallabī, iii) ‘Abd Allāh b. Muḥammad b. ‘Alī b. Muḥammad Abū Ismā‘īl al-Anṣārī al-Harawī, iv) Muḥammad b. Iṣḥāq b. Ibrāhīm b. Makhḥad al-Bāqarhī (i.e. from the village of Bārqaḥ in the vicinity of Baghdad, see al-Sam‘ānī, ii, 49).
- 26 In *Muntaẓam*, ix, 47, the date is Friday 19 Saḥar/= 4 May 1089.
- 27 The text of *al-Kāmil* and *Muntaẓam*, ix, 58–9, have ‘l.k, which is given as ‘Alak in Makdisi, *Ibn ‘Aqīl*, 206, note 4. The name is implicitly emended and spelt ‘Aliyyak in Bosworth, “The Political and Dynastic History etc.,” 92, presumably on the analogy of names like Hasanak and Amīrak.
- 28 In the Arabic *burj al-‘ayyār*, attributed to a member of what I have elsewhere translated as ‘the urban gangs’.
- 29 Malikshāh’s expedition was in the previous year, 481/1088–89, according to al-Ḥusaynī, *Akḥbār*, 65. Yūzkand (i.e. Uzkent) was the easternmost city in the Ferghana valley north of the Jaxartes, on the frontier of the Islamic lands’ (Yāqūt, i, 404; iv, 1043).
- 30 See Barthold, 317, note 2: a Turkish tribe who arrived in Transoxania with the Qarakhanids.
- 31 According to Barthold, 157, 317, the name was Ātbāsh.
- 32 Unidentified. Perhaps one should read, with a small emendation in the Arabic script, Unur (Öner).
- 33 A member of the Qarākhānids in revolt against the Khān in Kashgar.
- 34 Cf. the similar passage in *Muntaẓam*, ix, 46–7, where it is said that two emirs, Buzān and Sawāb, came to fetch the Lady on 3 Šaḥar/17 April 1089. She departed Wednesday 16 Rabi‘ I/= 30 May, but news of her death by smallpox is said to have reached Baghdad on 2 Shawwāl/8 December 1089.
- 35 Omitted: account of the capture of Acre etc. by the Egyptian army.
- 36 I.e. Suwayqat Ghālib.

- 37 Correcting *min* 'inda hādhā'l-yawm in the text to *fi ghad hādhā'l-yawm* on the basis of *Muntaẓam*, ix, 47–8: *fi ghad yawm al-qitāl*.
- 38 One who declares a person fit to act as a witness/notary.
- 39 This takes *al-nās* in a restricted sense, as opposed to the following *al-ʿamma*, the common people generally.
- 40 Disturbances which had continued to simmer, broke out fiercely again this month. *Muntaẓam*, ix, 47–8, has a broadly similar account. The Sunnis raised crosses as a protest against what they considered to be lack of support from the authorities, who were clearly concerned above all to put an end to the rioting. *Muntaẓam*, ix, 48–9, quotes from an involved eye-witness:

I copied this from a text written in the hand of Abu'l-Wafa Ibn Aqil, who wrote, 'The rioting occurring between the Sunnis and the inhabitants of Karkh grew worse. About 200 were killed and it lasted for several months of the year 482 [1089–90]. The prefect was overwhelmed and the caliph very distressed. The common people began hunting one another in the streets and on the boats, and the strong would kill the weak and steal their money. The young men introduced [long] hair and top-knots. They carried weapons, made breast-plates and used bows to shoot arrows and bolts. The people of Karkh cursed the Companions and the wives of the Prophet from the roof-tops and went so far as to curse the Prophet himself. I found no lawyer or man of religion amongst the inhabitants of Karkh who was outraged at this or upset by living among such people. The Imam of the age, al-Muqtadi, was so disgusted that he had people arrested, sent out mounted Turks and armed the troops, shaved off people's top-knots and hanging locks, used whips on them and imprisoned some in rooms beneath the roofs [?]. It was the month of August. There was much talk against the caliph [here called *al-sulṭān*], The people said, "Religion is finished, the Sunna is dead, and heresy is triumphant. We see that God aids only the Shiites. We shall renounce Islam." ...'

Ibn 'Aqil then tells how he went to the mosque and preached a return to religious and civil obedience.

- 41 Omitted: North African affairs
- 42 Cf. Ibn al-Qalānisi, *Dhayl*, 120:

This year Qasim al-Dawla [Aqsunqur], ruler of Aleppo, pursued the brigands, who were interrupting communications and terrifying travellers, inflicted a defeat on them and rooted them out through death or capture. The roads became secure and travellers safe. He wrote to all regions and districts ordering the prosecution of disturbers of the peace and the protection of travellers. He was very vigorous in this, which added to his good reputation and increased respect for him. ... Anyone who held an estate or a fort took care that nothing should happen to any passer-by for which he could be held responsible and lose his own life.

- 43 In 493/1100 'Abd al-Jalil became the vizier of Sultan Barkyārūq (*Muntaẓam*, ix, 112).
- 44 According to *Muntaẓam*, ix, 46, al-Shāshī lectured on 19 Muḥarram/3 April 1089.
- 45 Omitted: i) note on the repair of the minaret of the Aleppo Mosque and ii) the death of al-Ḥusayn b. Aḥmad al-Sulamī, preacher at Damascus.
- 46 He died in Sha'bān/9 October–6 November 1089 (*Muntaẓam*, ix, 49–50).
- 47 Born in 397/1006–07 in Karkh, died Jumādā II of this year/11 August–8 September 1089 (*Muntaẓam*, ix, 51). I have omitted the poetry.
- 48 I.e. 'Alī b. Abī 'Alī b. Zayd. According to *Muntaẓam*, ix, 50, he died in Sha'bān/9 October–6 November 1089.
- 49 The text has Abū Thimāl, but this is an error. His *kunya* was Abū 'Ulwān. He was a prince (died in 454/1062) of the Mirdasid dynasty, for which see *El*, 2nd ed., viii, 115–21.
- 50 *Muntaẓam*, ix, 53, reads (probably correctly) 'There came to Baṣra ...' Al-Nīl according to

- Yāqūt iv, 861, is 'a small town in the district of Kufa near Hilla.'
- 51 The Arabic text has *yastajrī*, which is corrected to *yastaghwī* on the basis of the *istaghwā al-nās* in the parallel text in *Muntaẓam*, ix, 53, where it is said that this man claimed to be the Mahdi.
 - 52 Given as *Tilyā*, its meaning is obscure. It might be read as *tilyan*, the accusative of *tilyun*, an incorrect form of *tiliyyun*, meaning 'a man of many oaths' or 'a man of much wealth' (see Lane, *Lexicon*, s.v. *t.l.w.*).
 - 53 *Kāmil* reads *khalfā*, which gives no useful sense. I have emended to *khulqān*.
 - 54 The reference is to the raids into southern Iraq and the attacks on the Hājj carried out by the Carmathians (*al-Qarāmiṭa*) in the second decade of the 10th cent, (see *EL*, 2nd ed., iv, 662a).
 - 55 The northern connection of Basra with the Shaṭṭ al-ʿArab (see *EL*, 2nd ed., vii, 67a)
 - 56 The library of a son of Muʿizz al-Dawla, Sanad al-Dawla al-Ḥabashī (died 369/979–80), is intended, see H. Busse, *Calif und Grosskönig*, 524.
 - 57 Note that *Muntaẓam*, ix, 53 has '... in a lead pipe which flows to the cisterns which are situated a league from the water.' The same source identifies Muḥammad b. Sulaymān as an emir of Baṣra and adds that a certain Ṭālūl b. ʿAbbād was encouraged through a dream to imitate his good works.
 - 58 Cf. *Muntaẓam*, ix, 53, ll. 1–3. The son of the previous encumbent, Tāj al-Dīn Abū Ishāq al-Shīrāzī, he was born in 414/1023 and died 500/1106–07 (see *Ṭahaqāt al-Shāfiʿiyya*, iv, 269).
 - 59 The order for his dismissal was made on Thursday 9 Ramaḍān = 23 October 1091, according to *Muntaẓam*, ix, 56. There it is said that the vizier had aroused the hostility of the sultan and Nizām al-Mulk and of the caliph, 'frustrating the aims of the Diwan and of the army' in his attempts to adhere to the *Sharīʿa* (*mutābaʿatan liʾl-sharʿ*).
 - 60 This Jewish official was killed in Shawwāl 485/November 1092 (*Muntaẓam*, ix, 63).
 - 61 *Muntaẓam*, ix, 55: issued on 14 ṣafar/7 April 1091, after pressure from the vizier. The date in Bundārī, 78, 1. 17, is 19 ṣafar/12 April.
 - 62 Text reads *ibn akhihi*, 'son of his brother,' as does Bundārī, 78. In one manuscript of *al-Kāmil* there is *ibn ukhtihi*, 'son of his sister,' which is also the reading of *Muntaẓam*, ix, 55.
 - 63 In Arabic: *sāhib al-khabar*. The context suggests that the head of the service is intended, although the same term was used for each 'agent' in particular locations.
 - 64 *Muntaẓam*, has 'in the presence of the caliph' (*bi-ḥaḍrat al-khalifa*).
 - 65 Friday 10 Ramaḍān = 24 October (*Muntaẓam*, ix, 56).
 - 66 This *Kāmil* text suggests that this order came immediately. From *Muntaẓam*, ix, 56, the impression is that the dismissed vizier did attend the mosque, accompanied by ulema and ascetics, and that a large crowd demonstrated in his support. He was accused of deliberating fomenting this disturbance, and then put under house arrest. Subsequently ordered by Nizām al-Mulk to leave Baghdad, he later refused his offer of reconciliation.
 - 67 In Dhūʾl-Qaʿda/15 December 1091–13 January 1092, according to *Muntaẓam*, ix, 57.
 - 68 Omitted: i) Almohade victories in Spain, and ii) the Norman conquest of Sicily.
 - 69 He entered the city on 28 Ramaḍān/13 November (Bundārī, 81).
 - 70 The rather conventional descriptive verses have been omitted.
 - 71 See *Muntaẓam*, ix, 60: various shops and a market were also built in 'Tughril Beg's city,' and the timbers for the mosque, which was completed in 524/1130 by Bahrūz the Eunuch, were brought from the Samarrā mosque. The astrologer's name is given as Dirham.
 - 72 *Muntaẓam*, ix, 60–1:

Nizam al-Mulk rented the Garden of the Bridge and the neighbouring charity-owned properties of the Hospital for a period of 50 years and devoted himself to building a residence. Abu'l-Hasan al-Harawi gave him his caravanseray as a gift. Abu Sa'd ibn Samha the Jew was in charge of the construction. Taj al-Din Abu'l-Ghana'im bought the house of al-Humam, the neighbouring property in the palace of al-Ma'mun's sons and the house of Khutlugh the Emir of the Pilgrimage, and built all that as a residence, the construction of which was managed by Master Abu Tahir ibn al-

73 See above *sub anno* 462, p. 166, note 17.

74 His illness is dated to Muharram 485/12 February-12 March 1092 in *Muntaẓam*, ix, 61.

75 *Muntaẓam*, ix, 58, reports on the authority of Ibn ‘Aqīl, that this year Nizām al-Mulk intended a sort of inquisition of the Ḥanbalis, and that Ibn ‘Aqīl prepared a counter statement, stressing their continued adherence to the unassailable position of Ibn Hanbal himself.

Muntaẓam, ix, 55 (as also Bundārī, 80) notes that in Jumādā 1/21 June-20 July 1091 al-Ghazālī came from Isfahan to lecture in the Baghdad Nizāmiyya, and that Nizām al-Mulk gave him the title *Zayn al-Dīn Sharaf al-Umma* (Ornament of the Religion, Glory of the Community).

76 Ibn al-Qalānisi, *Dhayl*, 120–1, specifies ‘eve of Tuesday,’ but 26 September that year was a Friday!

77 Abū Ṭāhir’s role in encouraging Malikshāh to conquer Samarqand is mentioned *sub anno* 482, above p. 239. See also *Muntaẓam*, ix, 58–9, where he is called ‘Abd al-Rahmān ibn Aḥmad, and said to have loaned emirs sums in excess of 50,000 dinars. There Ibn ‘Aqīl is also said to have quoted from Nizām al-Mulk to the effect that one tomb now contained the most worldly ambitious and the most abstemious of men.

78 Cf. *Muntaẓam*, ix, 60.

79 Omitted: *tarjama* of Abū’l-Ḥasan ‘Alī ibn al-Ḥusayn ibn Ṭā’ūs al-Muqrī, died in Sna’bān/18 September-16 October 1091 in the city of Tyre.

80 Omitted: defeat of Alphonso at Jaen in Spain.

81 Homs was taken in the year 483/1090–91 according to Ibn al-Qalānisi, *Dhayl*, 120. Cf. *Zubdat al-Halab*, ii, 106 (where no date is given in the text).

82 ‘Arqa (or often ‘Irqa) is situated near the coast ten or so miles north of Tripoli.

83 Qarmīsīn, subsequently known as Kermānshāh, is situated between Ḥulwān and Hamadhān (see Krawulsky, 371).

84 A Ms. variant has ‘emirs of the Turkomans.’

85 Cf. Bundārī, 70, ll. 16 ff: after Turshak’s death, his position was taken by Yurunqush, a follower of Qutlugh, the Emir of the Pilgrimage.

86 See *Muntaẓam*, ix, 67, where ‘the eve of Saturday’ is added to the date. The 14 October was a Thursday, so adjustments should be made.

87 They left Isfahan 1 Ramaḍān/5 October. News of the assassination reached Baghdad 18 Ramaḍān/23 October (*Muntaẓam*, ix, 61).

88 See *Muntaẓam*, ix, 66–7:

After he had broken his fast he entered a litter and was borne along until he came to a village near to Nihavand. He said, ‘This place is where several of the Companions were killed in the time of Umar. Blessed are those that were with them!’ That night *he* was killed. He was accosted by a Daylami youth in Sufi garb who had a petition. The youth addressed him with benedictions and asked him to take the petition. He stretched out his hand to take it, and the youth struck him in the heart with a knife. He was carried to his tent, where he died. The assassin was killed straightaway after fleeing, stumbling over a tent peg, and falling down.

Ibn al-Qalānisi, *Dhayl*, 121, says that the assassin, explicitly described, as here, as ‘one of the Bāṭiniyya,’ fled and, although pursued, could not be found. Bundārī, 81, says that Malikshāh then came to Baghdad ‘after his killing Nizām al-Mulk,’ with reference to the inevitable rumours, although one Ms. has ‘after the martyrdom of Nizām al-Mulk.’ Bundārī, 63, also writes: ‘It seems that Nizām al-Mulk’s assassination took place with the secret connivance of the sultan and was clearly something planned.’

89 I.e. *qalansuwa*, conical cap worn by persons of high rank, taken here as an emblem of sovereignty. In the anecdote as found in Bundārī, 63, the sultan’s ‘crown’ (*tāj*) is

mentioned.

90 Cf. *Muntaẓam*, ix, 67, ll. 5 ff.

91 A poet closely associated with Nizām al-Mulk and related to him by marriage, Muqātil b. ‘Aṭīyya died in 505/1111–12 (see Ibn Khallikān, v, 257–60).

92 For his *tarjama* in general, see *Muntaẓam*, ix, 64–8.

93 According to *Muntaẓam*, ix, 64, he fled from Abū ‘Alī and sought out Dā‘ūd, but his staying in the service of Abū All until the latter’s death is also mentioned as a version.

94 In *Muntaẓam* there is no mention of an Emir Tājir (cf. Bayjir in the following note) but the extortion is on the part of Abū ‘Alī.

95 Bundārī, 56, ll. 4–15, gives a version as from Nizām al-Mulk himself:

He said: ‘At the beginning of my career I was in the service of the Emir Bayjir, the military commander of Khurasan. He brought me under arrest from the place I was administering for him, and I journeyed, disappointed and broken-hearted, on a headstrong, skinny horse, very tiring to ride. I was suffering a lot from the ride. As I went along, out of the desert appeared a Turkoman on a quiet horse with a smooth flowing gait. In the agony I was suffering I longed to be riding a horse like that. The Turkoman drew near and mingled with my guards and spoke with them. Then he turned to me and said, “Would you like to exchange your horse for mine?” I thought that he was joking, and I said, “Is it possible, seeing the trouble I am in, for you not to mock me!” He immediately dismounted, gave me his horse and took mine. That was thirty years ago and I long to meet that Turkoman. I ask after him but never find him.’

96 The Imām al-Ḥaramayn al-Juwaynī

97 Abū ‘Alī is the Abū ‘Alī al-Faḍl b. Muhammad b. ‘Alī al-Fārmadhī (died at Tūs in 477/1084–85) who is described as a leading ṣūfī and preacher of Khurasan by al-Sam‘ānī, *Kitāh al-Ansāb*, x, 124–6. Fārmadh is a village of Tūs (Yāqūt, iii, 839–40).

98 *Muntaẓam*, ix, 61, specifies that it was a Saturday.

99 This was planned for Monday 4 Shawwāl/8 November 1092 (*Muntaẓam*, ix, 62).

100 Bundārī, 70, specifies the 16 Shawwāl. Ibn al-‘Imrānī (*al-Inhā’*, 205) reports either a natural death or a poisoning by Khardak the Eunuch.

101 In *Muntaẓam*, ix, 62, l. 11, it is said that another wife, Zubayda, held things together after Malikshāh’s death. Zubayda was the cousin of Malikshāh and mother of his eldest son, Barkyārūq.

102 Lit. ‘and no face was slapped for [mourning] him.’

103 Cf. *Muntaẓam*, ix, 71, ll. 6–10.

In the *Kāmil* there is no mention of what is recorded from Ibn Aqīl by Ibn al-jawzī concerning the influence of the Bāṭiniyya on Malikshāh (*Muntaẓam*, ix, 73, ll. 11 ff.):

I have copied this from Ibn Aqīl’s own hand: ‘The Preacher al-Jurjani was intimate with Jalāl al-Dawla [Malikshāh] and confided in me, [saying] “The ruler had been corrupted by the Bāṭiniyya and took to saying to me, ‘What is God? To what are you referring when you say “God?”’ I was astounded and wished to give him a good answer...”’

Likewise there is no hint in the *Kāmil* of Malikshāh’s plan on his last visit to Baghdad to force the caliph to leave the city, possibly with the intention of linking the sultanate and the caliphate in his own person and in that of his son, Ja‘far.

104 The parallel passage in *Muntaẓam*, ix, 70, has *wa-lam*, which is absent from the *Kāmil* text and has been adopted here.

105 See versions of this anecdote in Bundārī, 68–9, and *Muntaẓam*, ix, 70. For the expression *imḍī muṣāḥaban*, see Lane, s.v. *maṣḥūh*, and compare Tanūkhī, *Faraḡ*, ii, 247; iii, 45, 172, 212. These references I owe to Dr Julia Bray.

106 In *Muntaẓam*, ix, 72, l. 16–73, l. 7, this anecdote of ‘Abd al-Samī‘ is quoted from Hibat

Allāh b. al-Mubārak b. Yūsuf al-Saqāṭī 'in his history'.

107 In the text: our *muqṭā'*, i.e. the holder of the particular area as an *iqṭā'* (fief).

108 Cf. *Muntaẓam*, ix, 72, ll. 10–3. This appears to derive from *Mir'āt*, 242, describing Malikshāh's visit in Dhū'l-Hijja 479/March 1087:

Women walked among the tents and no-one in the army interfered with them. Something like this is only seen when there is a person of commanding authority such as this sultan has. ... The citizens of Baghdad feared a rise in prices and they hoarded food-stuffs. When the army had departed, prices fell again.

This particular visit was not without its unpleasant incidents, however. See *Mir'āt*, 242–3:

A woman pleaded with the sultan for justice. She said, 'Yesterday a foreign orderly (*farrāsh*) climbed on my roof to get down amongst my servant girls. I yelled at him and said, "If you don't get down, I shall appeal to the sultan tomorrow." He cursed the sultan and raped me.' The sultan sent for the man, and said, 'Castrate him for what he has done to her, cut off his hand and his foot, because that is how he climbed in, and [cut out] his tongue because of what he said about us.' This was carried out, and the man was taken to the Hospital but he died after three days.

109 'He erected the Beacon of Horns from his hunting kills, the one that is outside Kufa' (*Muntaẓam*, ix, 70, ll. 2–3). Cf above p. 228. The site is called al-Subay'a, 'near al-Wāqīṣa' in Bundārī, 69–70.

110 Compare this with Bundārī, 69, ll. 12–4: 'He was fond of hunting. It is said that he made a tally of all that he had personally hunted. The total reached 10,000, so he gave 10,000 dinars in alms' (similar text in *Muntaẓam*, ix, 70).

111 How she did this is made clear in *Muntaẓam*, ix, 62, l. 14: 'She spent the treasure that Malikshāh had amassed and with it secured the backing of the army.'

112 I.e. *Nāṣir al-Dunyā wa'l-Dīn*.

113 Barjīn (also Farjīn) was a fortress in the vicinity of Karaj, for which see Krawulsky, 269–70.

114 Reading *yajrī* in place of the edition's *jarā*.

115 Ṭabarak (or Ṭabarik): a royal fortress close to Isfahan (see Le Strange, *Caliphate*, 205).

116 Krawulsky, 360: 'large town on the road from Isfahan to Hamadhan.'

117 The Goldsmiths' Market was near the eastern end of the main Tigris bridge (see Le Strange, *Baghdad*, 218), the Money-changers' was north of the Nubian Gate near the square of the Palace Mosque (op. cit., 272), and the Flower-sellers' Market (*al-Rayḥāniyyīn*) was just outside the Palace walls on the East Bank (op. cit., 271–3). The sense of *mukhalliṭīn*, active participle from *khallaṭa* 'to mix thoroughly or blend', is obscure. Perhaps it means 'brick-makers' from *khilṭ* 'mixture of straw and mud used for making bricks'.

118 Omitted: two *tarjamas*, i) 'Abd al-Bāqī b. Muhammad b. al-Ḥusayn b. Nāqiyā, poet of Baghdad, ii) Hibat Allāh b. 'Abd al-Wārith b. 'Alī b. Aḥmad, Abū'l-Qāsim al-Shirāzī, Koran and Hadith scholar.

119 Edition has: Baghi.

120 Arabic: *al-kunāsa*. The word denotes 'the sweepings' and 'the place where the rubbish and garbage is thrown.' Yāqūt, iv, 307, mentions it as a toponym in connection with Kufa, and an area with this name existed to the west of the Round City at Baghdad (see Le Strange, *Baghdad*, 150–3).

121 Omitted: the Fatimid army's siege and conquest of Tyre in Jumādā II/July 1093.

122 Karaj was a town on the road from Isfahan to Hamadhan, to the east of Burujird (Krawulsky, 269–70).

123 This section derives from Ibn al-Qalānīsī, *Dhayl*, 125, ll. 3–14.

124 See *Muntaẓam*, ix, 75, where it is said that he came to Baghdad in Shawwāl 485/November 1092. His popular preaching, which attracted crowds estimated at 30,000, led young men to cut their long hair (cf. above p. 244, note 40), wine to be poured away and musical

- intruments to be smashed. His *nisha* al-‘Abādī refers to a village of Marv, as we learn from al-Sam‘ānī, ix, 174, who also records his death in the early 490s/late 1090s.
- 125 al-Naṣriyya or the district of Naṣr ibn ‘Abd Allāh was a large suburb to the west of the old Round City along the Lesser Sarat Canal (Le Strange, *Baghdad*, 137).
- 126 The reading of the edition, *muṣallihīyyan*, has been emended to *maslahīyyan* on the basis of the parallel passage in *Muntaẓam*, ix, 75, where it is also said that these disturbances occurred in Jumādā II/July 1093. For *maslaḥa* in the sense of ‘military post’ or ‘armed guards’ (singular *maslahīyyun*), see Lane, *Lexicon*, s.v.
- 127 ‘Aqarqūf: a village west of Baghdad, the site of an ancient mound (Tell), see Le Strange, *Caliphate*, 67, and Krawulsky, 463.
- 128 According to *Muntaẓam*, ix, 77, he was born in Sha‘bān/27 August–24 September 1093.
- 129 The Mākūlā family were prominent as lawyers, Ḥadīth scholars and administrators in the mid-eleventh century, see *El*, 2nd ed., iii, 859–61. Abū Naṣr ‘Alī according to most sources was born in 422/1031 at ‘Ukbarā. According to *al-Wāfi*, xxii, 281, he was murdered in Jurjān in 485/1092. His work, called *al-Ikmāl*, is a well-known onomasticon of Ḥadīth literature.
- 130 ‘Verses’ is guesswork. What *Ja‘fariyyāt* (a feminine plural noun) refers to has not been traced.
- 131 According to Yāqūt, iv, 240, al-Kuḥayl had been a large town on the west bank of the Tigris, situated between the Lesser and Greater Zab River.
- 132 *Muntaẓam*, ix, 80, states that he died in Shawwāl/25 October–22 November 1093, at the age of 77.
- 133 The work entitled *al-Jāmi‘ al-Ṣaḥīḥ* by Muslim ibn al-Ḥajjāj (born 202/817 or 206/821; died 261/875) is one of the two most important collections of Sunni Prophetic Tradition (*Ḥadīth*).
- 134 *Muntaẓam*, ix, 79–80, adds that he left a vast estate, and that he died in Dhū‘l-Qa‘da this year/23 November–22 December 1093 in Nishapur.
- 135 *Muntaẓam*, ix, 84, has by mistake 28 years.
- 136 The Muqtadiyya, built by and named after the caliph, was north of the area of the palaces on the East Bank (Le Strange, *Baghdad*, 283–6). The Darb al-Qayyār (translated by Le Strange, *Baghdad*, 224, as ‘the street of the Pitch-workers’) was in West Baghdad.
- 137 The Arabic *harāḍīy* (sing. *hurḍīy*) is a variant for *harāḍīy* (see Lane, *Lexicon*, i, 544), meaning ‘bundles of reeds etc.’ By extension, constructions of some sort seem to be intended here, but whether directly connected with the keeping of pigeons or simply humble roof-top dwellings, formed of reed hurdles, is not clear. *Harāḍīy* features in a passage of Ṭabarī’s history (ed. De Goeje, ii, 284), where it possibly means ‘faggots’ (cf. Dozy, *Supplément*, s.v. *hurḍīy*).
- 138 On Tuesday 18 Muḥarram/7 February 1094 (see *Muntaẓam*, ix, 82).
- 139 Tell al-Sulṭān is described as being a day’s march from Aleppo. It gave its name to a plain, which had been known as the Red Meadow (*al-Marj al-Aḥmar*) until Sultan Alp Arslān camped there for a period, see Ibn Shaddād, *al-A‘lāq* (Aleppo), 139.
- 140 The *Qal‘at al-Sharīf* was an enclosure on a hill within and adjoining the city wall, which the Sharīf Abū ‘Alī al-Ḥasan al-Ḥutaytī in 478/1085–86 had separated from the city by an inner wall. He resided there as a *point d’appui* against the main Citadel and the hostile citizens. See Ibn Shaddād, *al-A‘lāq* (Aleppo), 18.
- 141 This must be an example of Ibn al-Athīr’s partiality for the Zangid house. Āqsunqur had earlier abandoned Tutush in a rather opportunistic manner.
- 142 This phrase refers to the genre of literature that bears the same name and illustrates the theme of unexpected change of fortune, as primarily in the work with the same title, *al-Faraj ba‘d al-Shidda*, of the tenth-century al-Tanūkhī.
- 143 Omitted: i) the death of Amīr al-Juyūsh Badr al-Jamālī in Egypt, ii) the death of the Fatimid caliph, al-Mustansīr, and the accession of al-Musta‘lī.
- 144 Omitted: i) a report of a Jew ‘in the west’ who convinced his co-religionists that they were

going to be able to fly, ii) a series of earthquakes in Syria without much damage.

- 145 The Ṭābiq Canal flowed through Karkh and joined the ‘-Īsā Canal a little before the latter emptied into the Tigris. The triangle formed as the two converged contained the Ṭābiq Canal Quarter, whose inhabitants were Sunni. West of it was the Gate of the Mills (correct the text’s *Arjā* to *Arhā*, as in *Muntaẓam*, ix, 83) and the associated quarter, inhabited by Shiites. See Le Strange, *Baghdad*, 79–85.
- 146 Omitted: Ispahbād ibn Savtekin’s temporary ousting of the Emir Qāsim from Mecca.
- 147 Omitted: events connected with the Zīrid dynasty in Ifriqiya and the disruptive involvement of a Turkish mercenary band from the east led by Shāhmalik the Turk.
- 148 Kāsān, a town in Ferghāna with a strong castle, situated on a tributary which joins the Jaxartes River at Akhsikath (Le Strange, *Caliphate*, 480).
- 149 The text and the meaning are doubtful in this sentence
- 150 Compare this section with *Muntaẓam*, ix, 84–5.
- 151 In Arabic: *Amīr Ākhur*.
- 152 Jarbādhaqān, situated on a river of the same name, is almost 70 km. to the northwest of Isfahan (see Krawulsky, 256–7).
- 153 The battle was on Sunday 17 Ṣafar/= 25 February 1095 (*Muntaẓam*, ix, 85), and at a village called Dāshilū, twelve leagues from Rayy (al-Ḥusaynī, *Akhbār*, 76).
- 154 These events are covered in Ibn al-Qalānīsī, *Dhayl*, 130, where it is said that Ridwān heard of his father’s death when camped at ‘Āna on the Euphrates.
- 155 Ridwān later put his two brothers to death (see Ibn al-Qalānīsī, *Dhayl*, 189).
- 156 The printed text has Baghi.
- 157 Suqmān of the Artuqid dynasty lost Sarūj to the Crusaders in 1097 A.D. and gained Hisn Kayfā in 1102. He died *circa* 1104. It is normally understood that Hisn Kayfā at the beginning of the thirteenth century when Ibn al-Athīr was writing was held by a branch of the Ayyubid dynasty.
- 158 The text has *al-fār.q.l.y.ṭ*. On the basis of Matthew of Edessa’s narrative (see Dostourian, *Armenia and the Crusades*, 162–3), which speaks of the activities of the *curopalates* T’oros in Edessa at this time, perhaps by a change of diacritical points one may emend the text to *al-qār.fl.y.ṭ* (reading the last syllable as a diphthong, i.e. *al-qārafalayṭ*) and see that as an attempt, however mangled, to represent *curopalates*.
- 159 Ibn al-Qalānīsī, *Dhayl*, 131, implies that Ṭughtegīn married Duqāq’s mother, called Ṣafwat al-Mulk, after the murder of Savtegīn.
- 160 Omitted: the death of al-Mu’tamid ibn ‘Abbād in Spain
- 161 Cf. the notice in *Muntaẓam*, ix, 90–4, which puts his death in the middle of Jumādā II/ approx. 22 June 1095.
- 162 This is the celebrated history of the Buyid period, the *Tajārib al-Umam*, written by Miskawayh (died 421/1030)
- 163 Koran, iv, 63.
- 164 For this sect, see *El*, 2nd ed., iv, 667–9. Its founder was Abū ‘Abd Allah ibn Karrām (born circa 190/806, died 255/869). In the eleventh century A.D. the sect in Nishapur was led by members of the Maḥmashād clan.
- 165 On the other hand, *Muntaẓam*, ix, 87, reports concerning Baghdad:

This year the inhabitants of Karkh made peace with the rest of the quarters. They visited one another and ate and drank together. This was a wonder.

- 166 The construction of domes or arches in the streets is frequently mentioned at different times and places in connection with public festivities. The Hanbalī Ibn ‘Aqīl disapproved of the immorality and licentiousness that accompanied this event and wrote a letter of complaint to the Vizier Ibn Jahīr, which the *Muntaẓam*, 85–6, has preserved and which Makdisi, *Ibn ‘Aqīl*, 465–7, has translated. There is a detailed description (although with obscurities) of the event in *Muntaẓam*, ix, 85, ll. 13–21:

On the 18 Rabi'II [10 May 1095] the Vizier Amid al-Dawla Abu Mansur emerged and marked out the line of the wall around the Harem, and with surveyors he measured it. He ordered taxes for the required expenditure to be taken from the people's estates and houses. He allowed the common folk to celebrate and take part. The inhabitants of the quarters brought arms, flags, trumpets and drums, and also pick-axes and crowbars (?), and various sorts of amusements, such as flutes, mimes and shadow plays. The people from the Gate of Degrees created something in the shape of an elephant from reed mats covered in pitch, with people underneath making it move, and similarly they made a giraffe. The men from Isa Palace brought a large river boat, with sailors within, rowing, which ran on rollers (*hādhūr*?). Those from Yahya's Market came with a noriah which revolved with them in the markets. The Madrasa Market inhabitants constructed a wooden castle on wheels, in which were young men shooting bolts and arrows from their bows. Other people produced a well (!) on wheels with a weaver working inside, and the siglaton makers did something similar. Also the bakers brought an oven, with something underneath to move it, with a baker baking bread and throwing it to the populace.

Parades of crafts and guilds are represented in various Ottoman *surnāmes* (festival books). For example, see the procession of the bakers' guild, showing a wheeled oven and bread being baked, in a *surname* of circa 1582, in Nurhan Atasoy and Filiz Çağman, *Turkish Miniature Painting*, Istanbul, 1974, plate 21.

- 167 Emending *Kāmil's fa-qāla li-ṣāhibi-hi* ('and he said to his companion') to *fa-qāla ṣāhibu-hu*.
- 168 This is al-Ghazālī's *magnum opus*, entitled *Ihyā' Ulūm al-Dīn*.
- 169 According to *Muntaẓam*, ix, 87, al-Ghazālī travelled to Syria in Dhū'l-Qa'da of this year/ November 1095, and went on pilgrimage in the year 490/1097.
- 170 The edition of the *Kāmil* has Abū'l-Faḍl Manṣūr by mistake.
- 171 On Friday 19 Rabi' I = 30 March 1095 (*Muntaẓam*, ix, 85).
- 172 Born 400 or 401/1009 or 1010, died eve of Tuesday, 15 Jumādā I = 22 May 1095 (*Muntaẓam*, ix, 88).
- 173 A scholar of Tradition and a pupil of al-Khaṭīb al-Baghdādī, he died Thursday, 14 Rajab = 19 July 1095 (*Muntaẓam*, ix, 87). This is not the well-known Ash'arī theologian Abū Bakr Muḥammad ibn al-Bāqillānī who died in 403/1013 (see *El*, 2nd ed., i, 958–9).
- 174 Born 410/1009–10, died Wednesday 10 Sha'bān/15 August 1095 (*Muntaẓam*, ix, 94–6).
- 175 Omitted: *tarjamas*, i) Cadi Abū Yūsuf 'Abd al-Salām b. Muḥammad al-Qazwīnī, ii) Cadi Abū Bakr ibn al-Raṭṭī, iii) Abū 'Abd Allāh Muḥammad b. Abī Naṣr Futūḥ b. 'Abd Allāh b. Ḥumayd al-Humaydī al-Andalusī.
- 176 Ibn al-Qalānīsī, *Dhayl*, 135, ll. 3–8, places their death in Dhū'l-Qa'da 490/10 October–7 November 1097.
- 177 Account of the Zirid capture of Gabes in North Africa.
- 178 See *sub anno* 486, p. 266 above.
- 179 The place (written Bāḥ.lāfā) is unidentified and cannot readily be seen as a copyist's corruption of Bāhudhrā, a dependant region of Mosul (see Yāqūt, iv, 683, 1. 16).
- 180 This is the alternative reading, which I take to mean that the leading men of the Banū 'Uqayl, the Bedouin group behind the Uqaylid dynasty, had assets which they effectively invested in urban commerce. The reading of the main printed text (*waḍā'i' al-balad*, 'deposits of the town') is less attractive.
- 181 Ibn al-Qalānīsī, *Dhayl*, 133, dates this conjunction to 1 Shawwāl 490/22 September 1096.
- 182 In *Muntaẓam*, ix, 97, 1. 16, called Ibn 'Ayshūn.
- 183 This is the reading of the parallel passage in *Muntaẓam*, ix, 97, 1. 22, and also in *Mukhtaṣar al-Duwal*, 196, 1. 6, which derives from *Kāmil*. Yāqūt, iv, 651, describes it as an area of three passes leading to Yemen, the Yemama and the Uplands of Nejd. The edition of *Kāmil* reads al-Mayāqīt (not known), as does the Thornberg ed. (x, 177). Note the Ms. variant al-Manāqīt. It is tempting to read Wādī al-Mlqāt, i.e. the valley of the Mlqāt (see *El*, 2nd ed.,

- iii, 1052, s.v. *iḥrām*), the station where pilgrims put on ritual dress, which is, for pilgrims coming from or via Iraq, is at Dhāt ʿIrq, about 94 km. N.E. of Mecca.
- 184 Cf. *Muntaẓam*, ix, 97, ll. 11–4. These disturbances took place in Rabiʿ I/March 1096.
- 185 Ibn al-Qalānisi, *Dhayl*, 132, states that the Cadi Wādīʿ b. Sulaymān seized the town at the end of ṣafar/February and specifies no month for his death.
- 186 Three *tarjamas*: i) the Hadith scholar, Abū Bakr Muhammad ibn ʿAbd al-Bāqī, known as Ibn al-Khāḍiba, ii) Abū Bakr ibn ʿUmar ibn al-Samarqandī, iii) Abūʿl-Faḍl ʿAbd al-Malik ibn Ibrāhīm al-Muqaddasī, known as al-Hamadhānī.
- 187 See *sub anno* 487, p. 274 above.
- 188 Omitted: Fatimid forces recover Tyre from a rebel.
- 189 *Amīr-e amīrān* i.e. Emir of the Emirs.
- 190 The Arabic text has: Balkabāk (sic). See p. 180.
- 191 The edition of *Kāmil* reads Ḥandkhān. Jand near the mouth of the Jaxartes is intended.
- 192 In *Kāmil*, xii, 358 ff, *sub anno* 617/1220–21.
- 193 See e.g. Ibn al-Qalānisi, *Dhayl*, 132, ll. 2 ff.
- 194 According to the account in Ibn al-Qalānisi, *Dhayl*, 133, Riḍwān and Yaghī Siyān went to Shayzar to renew an attack on Damascus. They remained at Shayzar for a month but differences among the commanders led to the break-up of the army.
- 195 Cf. Ibn al-Qalānisi, *Dhayl*, 134, ll. 21–2.
- 196 Al-Samʿānī, vii, 334: al-Sibī refers to Sib ʿwhich I believe is a village in the district of Qaṣr Ibn Hubayra.’
- 197 According to *Muntaẓam*, ix, 105, al-Sibī was born in 333/944–45 and died on the eve of Saturday 25 Rabiʿ I 490/= 11 April 1097, erroneously (and fantastically) said to be 153 years old!

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Index

“b.” stands for “ibn” (son of) and “bt.” for “bint” (daughter of). Both should be ignored for alphabetical order, as should the article “al-”. In the few places where it occurs in titles “al-malik” has been suppressed.

a) Persons and groups

- ‘Abd Allāh b. Jurda, 123
‘Abd al-Jabbār Mas‘ūd b. Aḥmad b. Muḥammad b. ‘Abd al-Ṣamad, 48
‘Abd al-Raḥīm b. Muḥammad b. Maḥmūd, 42
‘Abd al-Raḥmān b. Muḥammad b. Maḥmūd, 42
‘Abd al-Rashīd b. Maḥmūd b. Sabuktegin, 74–5, 82–4
‘Abd al-Ṣamad (preacher and traditionist), 80
‘Abd al-Ṣamad (cadi of Sarakhs), 130
al-Abīwardī, Abū’l-Muzaḥḥār b. Abī’l-Abbās, 211, 218
Abū’l-Abbās al-Khawāfi, 163
Abū ‘Abd Allāh ‘Abd al-Raḥmān b. al-Ḥusayn b. ‘Abd al-Raḥīm, 103
Abū ‘Abd Allāh al-Ḥusayn b. Alī al-Raffā, 128
Abū ‘Abd Allāh b. Marwān (Shaykh of Islam), 73
Abū ‘Alī (Oghuz leader), 22
Abū ‘Alī (the Treasurer), 118
Abū ‘Alī b. Abī’l-Ja‘bar, 128
Abū ‘Alī b. Abī Tammām (Abbasid Syndic), 104
Abū ‘Alī b. Faḍlān, 131
Abū ‘Alī b. al-Farrā’, 102
Abū ‘Alī Kaikhusro b. Abī Kālījār (Buyid), 69, 86–7, 90, 95, 102–3, 131, 141
Abū ‘Alī b. Mūsak al-Hadhānī, 70
Abū’l-‘Askar b. Surkhāb, 63
Abū’l-Aswār (emir of Ganja), 93
Abū Dulaf al-Qāsim b. Muḥammad al-Jāwānī, 65, 87
Abū’l-Faḍl (deputy of Payghū), 83
Abū’l-Faḍl Muḥammad b. ‘Amīr (the Steward), 133
Abū’l-Faraj (vizier of Mustanṣir), 124
Abū’l-Faṭḥ b. Abī’l-Layth (‘*amid* of Irāq), 207
Abū’l-Faṭḥ b. Abī’l-Shawk, 18, 59
Abū’l-Faṭḥ ‘Alī b. al-Ḥusayn al-Ṭughrā’ī, 290
Abū’l-Faṭḥ Manṣūr b. Aḥmad b. Dārūst, 134–5, 138, 140, 187
Abū’l-Faṭḥ al-Muzaḥḥār b. al-Ḥusayn, 131, 150
Abū’l-Faṭḥ al-Muzaḥḥār b. Ra’īs al-Ru’asā’ Abī’l-Qāsim, 210–1, 213
Abū’l-Faṭḥ b. Shīṭā al-Qārī, 128
Abū’l-Faṭḥ b. Warrām, 23, 61–2, 64, 106, 110, 127, 131, 143
Abū’l-Ghanā’im b. Fasānjus, ‘Alā’ al-Dīn, 104–6
Abū’l-Ghanā’im al-Mu‘ammar b. Muḥammad al-‘Alawī, 156, 187, 227, 273, 295
Abū’l-Ghanā’im b. Muḥallil, 59
Abū’l-Ghanā’im b. al-Muḥallabān, 94–5, 108, 132–3, 139, 188
Abū’l-Ghassām b. ‘Alī b. Khamīs, 108
Abū Ḥarb b. ‘Alā’ al-Dawla, 45–6
Abū Ḥarb, *see* Sulaymān b. Naṣr al-Dawla b. Marwān
Abū’l-Ḥasan b. ‘Abd al-Raḥīm, 106, 121
Abū’l-Ḥasan ‘Alī b. al-Damghānī, 285
Abū’l-Ḥasan Alī b. Hindī, 128

Abū'l-Ḥasan b. 'Aysakān al-Ḥumaydī, 69, 72
 Abū'l-Ḥasan al-Khabbāz, 135
 Abū'l-Ḥasan b. Mūsak al-Hadhbānī, 70, 118
 Abū'l-Ḥasan b. 'Ubayd (Basāsīrī's vizier), 92
 Abū'l-Hayjā' b. Rabīḥ al-Dawla al-Hadhbānī, 17–9, 24
 Abū'l-Ḥusayn Muḥammad b. al-Muhtadī, 132, 176
 Abū Ishāq al-Shirāzī, 161–2, 173, 184, 187, 193, 207–8, 212–3, 251, 264, 282
 Abū Ja'far b. Abī Mūsā al-Hāshimī, 184, 186–7
 Abū Ja'far b. al-Raqqī, 53
 Abū Ja'far al-Ṭūsī, 116, 164
 Abū Kālījār Fanākhusro b. Majd al-Dawla, 17–8, 66
 Abū Kālījār Garshasp b. 'Alā' al-Dawla b. Kākūya, 17–9, 45–6, 49, 51, 57–8, 63, 70, 82
 Abū Kālījār al-Marzubān b. Sulṭān al-Dawla (Buyid), 52, 54–9, 61–3, 68–70, 135, 144
 Abū Kālījār b. Vayhān al-Qūhī, 46
 Abū Manṣūr b. Yūsuf, 134, 138, 162–3
 Abū Manṣūr Pūlād Sutūn b. Abī Kālījār (Buyid), 62, 64, 69, 85, 91, 96
 Abū Manṣūr Farāmūrz b. 'Alā' al-Dawla, *see* Zāhir al-Dīn
 Abū Manṣūr Wahsūdān b. Muḥammad al-Rawādī, 93
 Abū Muḥammad b. al-Nasawī, 76
 Abū Muḥammad Rizq Allāh al-Tamīmī, 137, 284
 Abū'l-Muẓaffar al-Asfizārī, 189
 Abū'l-Muẓaffar Bahrām b. Abī Kālījār (Buyid), 69
 Abū'l-Najm Badr b. Warrām, Sayf al-Dawla, 143, 198
 Abū Naṣr ('amid of Irāq), 105, 121–2, 124, 128, 152, 191, 195
 Abū Naṣr b. Khusro, 91
 Abū Naṣr b. al-Ṣabbāgh, 162, 187, 220
 Abū'l-Qāsim 'Abd al-Wāhid b. 'Alī al-Asadī, 156
 Abū'l-Qāsim Alī b. 'Abd Allāh al-Juwaynī, 57
 Abū'l-Qāsim al-Ḥasan b. Alī al-Khwārizmī, 279–81
 Abū'l-Qāsim b. al-Maghribī, 136
 Abū Sa'd (Cadi of Rayy), 137
 Abū Sa'd (the Christian), 98
 Abū Sa'd b. al-Muḥallabān, 94
 Abū Sa'd Khusroshāh b. Abī Kālījār (Buyid), 69, 85, 91, 96
 Abū Sa'd Sābūr b. al-Muẓaffar, 131
 Abū Sa'd al-Sarkhasī, 81
 Abū Sa'd al-Ṣūfī (Chief Shaykh), 161
 Abū'l-Sadād Hibat Allāh b. Ja'far, 111
 Abū Sahl al-Hamdūnī, 15–6, 26, 147
 Abū Sahl Muḥammad b. Hibat Allāh (Ibn al-Muwaffaq), 149–50,
 Abū Sa'id al-Qayinī, 142–3,
 Abū'l-Shawk Fāris b. Muḥammad b. 'Annāz, 23, 45, 55, 58–60
 Abū Shujā' Muḥammad b. al-Ḥusayn, Zāhir al-Dīn, 196–7, 205, 211, 222, 232, 237, 248, 272, 281–2
 Abū Ṭāhir ('amid of Khwārizm), 240
 Abū Ṭāhir 'Abd al-Raḥmān b. 'Alak, 239, 251
 Abū Ṭāhir al-Bashnawī, 97
 Abū Ṭālib Kāmro b. Abī Kālījār (Buyid), 69
 Abū Ṭālib Muḥammad b. Ayyūb, 187
 Abū Ṭālib b. Tutush b. Alp Arslān, 280
 Abū Tammām (Abbasid Syndic), 80–1
 Abū Turāb al-Athīrī, 134
 Abū Ya'lā Muḥammad b. al-Ḥusayn b. al-Farrā', 159, 207
 al-'Ādil Abū Manṣūr, 85
 'Adnān b. al-Rāḍī, Abū Aḥmad (Alid Syndic), 80, 100, 104, 117
 Aḥmad b. Ḥanbal, 80–1
 Aḥmad b. Irtāsh, 124
 Aḥmad b. Malikshāh, Abū Shujā', 234, 238
 Aḥmad b. Muḥammad b. 'Abd al-Ṣamad, Abū Naṣr, 29, 41, 44, 47–8

Aḥmad b. Muḥammad b. Maḥmūd, 42, 44
 Aḥmad b. Tāhir, 64–5, 67
 Aḥmad Khān b. Khiḍr Khān (lord of Samarqand), 239–40, 277–8
 Aḥmad Yinaltegīn, 14, 48
 ‘Alā’ al-Dawla Abū Ja’far Muḥammad (Kākūyid), 13–4, 16–8, 33, 45
 ‘Alī b. Abī Maṣṣūr Farāmūr b. Alā’ al-Dawla, 194
 ‘Alī b. Mas’ūd b. Maḥmūd, 74–5
 ‘Alī b. al-Qāsim the Kurd, 65
 ‘Alī b. Sharaf al-Dawla Muslim b. Quraysh, 266–7, 286–7
 Ālitegīn, 13, 32, 34, 47
 Alp Arslān ‘Aḍud al-Dawla Muḥammad b. Dā’ud (Sultan), 5–6, 26, 34, 55, 78, 85, 124, 130, 145, 147, 149–55, 157–8, 160, 166, 168–73, 175–8, 181, 184, 189, 253, 256–7
 Alp Qarā, 34
 Altegīn (Khāqān, ruler of Samarqand), 179–80, 184
 Altüntāsh (Khwārizmshāh), 47–8
 Altüntāsh (brother of Karbughā, Qiwām al-Dawla), 286–7
 Altüntāq the Chamberlain, 40–1
 ‘Amīd al-Dawla b. Fakhr al-Dawla b. Jahīr, 150, 167, 174–5, 187–8, 191, 195, 197, 206, 209, 215, 249, 258, 264, 271–2, 282
 ‘Amīd al-Dīn Abū Naṣr b. al-Zahīr, 91
 ‘Amīd al-Mulk, *see* al-Kundurī
 ‘Amīd al-Ru’asā’, 59
 Amīr Amīrān, Muḥammad b. Sulaymān, 291
 Amīra bt. Gharīb b. Maqan, 108
 Anūshshirvān b. Manūchīr b. Qābūs, 46, 48
 Anūshtegīn (ancestor of Khwārizmshāhs), 180, 292
 Anūshtegīn al-Balkhī, 41, 44
 Arabs, 20–2, 24, 72, 91–2, 109–11, 144, 166, 181, 209, 213, 219, 224, 266
 Banū ‘Amīr, 246
 Banū Khafāja, 94, 133, 143, 156, 264, 288
 Banū Kilāb, 163, 166
 Banū Numayr, 109, 204
 Banū Qushayr, 225
 Banū Shaybān, 125
 Banū Wahbān, 221
 Banū Warrām, 134
 Muḍar, 86
 Musayyib clan, 72
 Rabī’a, 86
 Ardashīr the Vizier, 130
 Ardam, 118, 145
 Arghūsh al-Nizāmī, 263, 295
 Armenians, 18, 23–5
 Arslān Arghūn b. Alp Arslān ‘Aḍud al-Dawla, 178–9, 289–90
 Arslān Arghūn b. Dā’ud, 88, 158
 Arslān Khān, 62
 Arslān Khātūn Khadija bt. Dā’ud, 103–4, 123, 125, 137, 139, 142, 145, 161, 194, 203
 Arslān b. Saljūq, 13–4, 31–4, 36
 Arslān the Chamberlain (*al-ḥājib*), 14, 33
 Arslānshāh b. Malikshāh, 155, 158
 Artuq b. Aksab, 213–4, 223–5
 Asfār (courtier of Manūchīr b. Qābūs), 51
 Aslantegīn, 56
 al-Ashraf Abū’l-Ḥusayn b. Fakhr al-Mulk Abī Ghālib, 143
 Atsiz b. Muḥammad b. Anūshtegīn, 293
 Atsiz b. Uvaq al-Khwārizmī, 172, 190, 192–3, 197
 Ayāz b. Alp Arslān ‘Aḍud al-Dawla, 178–80, 185
 Ayāz b. Yimeq, Abū’l-Najm, 117

Aytegîn Jub, 274, 277

Aytegîn al-Sulaymânî, 149, 173–4, 183

al-‘Aziz Abû Manşûr b. Jalâl al-Dawla, 54, 59, 70, 136

Badr [al-Jamâlî], Amîr al-Juyûsh, 197, 222

Badr b. Ḥasanûya, his son, 65

Badr b. Muḥalhil b. Muḥammad b. ‘Annâz, 61, 65, 90, 101, 125–6, 143

Badr b. Ṭāhir b. Hilâl, 60

Badrân b. Dubays b. Mazyad, 127

Bahā’ al-Dawla b. ‘Aḡud al-Dawla, 127

Bahā’ al-Dawla Manşûr b. Dubays b. ‘Alî b. Mazyad, 111, 127, 144, 180–1, 204, 214, 226–7

Bahā’ al-Mulk b. Nizām al-Mulk, 273

Bahā’ al-Sharaf Abû ‘Alî b. al-Ḥasan b. ‘Abd al-Wadūd b. al-Muhtadî, 132

Bahrām b. Lashkar Sitân, 68

Bahrām b. Tutush b. Alp Arslân, 280

Baraka b. al-Muqallad, 245

Barkyârûq b. Malikshâh, 198, 262–3, 265, 267–71, 273–6, 278–9, 281, 283–4, 286, 289–91

Basāsîrî, 75, 86–7, 91–5, 98–9, 102, 106, 110, 112, 118, 120–7, 132–3, 188

al-Bākharzî, Abû’l-Ḥasan, 147–8

Bilâl b. Gharib b. Maqan, Abû’l-Hindî, 73, 86

Bughrâ Khân, 32, 56

Bûqā (Oghuz leader), 15, 17–8, 20, 24, 50

Bûrîbars b. Alp Arslân Adud al-Dawla, 178, 289–90

Bursuq, 131, 225, 232, 267, 275, 295

Büzân, 225, 238, 251–2, 265–8, 273–4, 280, 286

Byzantines, 24, 67, 93, 99, 152–3, 155, 170–1, 191, 217, 225

Chaghri Beg, *see* Dā’ūd

al-Dabbûsî, Abû’l-Qāsim ‘Alî, 229, 245

al-Damghānî, Abû ‘Abd Allāh Muḥammad, 126, 185, 187, 207, 223, 272, 285

Dānā (Oghuz leader), 17

Dā’ūd b. Malikshâh, 205

Dā’ūd b. Mikā’il b. Saljûq, Chaghri Beg, 14, 20, 26–8, 30, 32, 34–41, 44, 48–9, 55, 62, 75, 82, 84–5, 126, 129–30, 255–6, 289–90

Daylamis, 13, 18, 52, 56, 58, 69, 78, 87, 95–6, 140, 277

Dhakhîrat al-Dîn Abû’l-‘Abbās Muḥammad, 30, 71, 103, 113, 187

Dhû’l-Sa‘ādât b. Fasânjus, 59

al-Dihistānî, Abû’l-Maḥasin ‘Abd al-Jalîl, 244, 269

al-Dihistānî, Kamāl al-Mulk Abû’l-Fath, 229, 234, 238, 244, 270

Dubays b. Mazyad, Nûr al-Dawla, 22–3, 54–5, 65, 71, 81, 85, 88, 94–5, 99, 102, 106, 108, 110–2, 116, 120, 124, 127, 131, 143–4, 163, 167, 191, 204

Duqâq (ancestor of Saljûq family), 31

Duqâq b. Tutush, 281, 293–4

Farghân al-Mosulî, 22

Fakhr al-Dawla Abû Naşr Muḥammad b. Muḥammad b. Jahîr, 135–6, 140–1, 143, 158, 161, 163–4, 177, 186–8, 195–7, 203–4, 206, 209, 213–4, 220–1, 223–4, 230, 245–6, 266, 272, 286

Fakhr al-Mulk Abû Ghālîb b. Khalaf, 143–4

Fakhr al-Mulk b. Nizām al-Mulk, 206, 256, 274, 279, 284, 288–9

Farrukh-Zād b. Mas‘ūd b. Maḥmûd, 84–5, 129

Georgians, 25, 67, 73, 153–4, 170

al-Ghazālî, Abû Ḥamid, 262, 268, 273, 284

Goharā’in, Sa‘d al-Dawla, 171, 174, 181, 183, 191, 196, 198, 201, 221, 232, 234, 242–3, 247–8, 252, 267, 269

Goktâsh (Oghuz leader), 15, 17–8, 22, 50

Gumushtegîn (clerk of al-Kunduri), 127

Gumushtegîn Bilge Beg, 180

Gumushtegîn al-Jāndār, 263, 267–8, 275

Ḥabashī b. Altüntāq, Emir Dādh, 292
al-Hamadhānī, the Cadi, 121
Ḥammād b. Dubays b. Mazyad, 127
Hārūn b. liek Khān, 31
Hārūn b. Alṭüntāsh (Khwārizmshāh), 34, 47–8
Hashemites, 52, 81, 121
Hazārasp b. Bankir b. ‘Iyād, Tāj al-Mulūk, 87, 90, 102–3, 109–10, 112, 115, 120, 124–5, 131, 141, 143, 160, 163, 167

Ibn Abi ‘Aqīl, ‘Abd Allāh b. ‘Alī b. ‘Iyād, 128
Ibn ‘Alī Khwishāwand, 42, 44
Ibn ‘Alitegin, 56
Ibn ‘Allān, 140, 201
Ibn ‘Ammār, Jalāl al-Mulḳ, 252
Ibn ‘Aqīl, 243
Ibn Dārūst, *see* Abū’l-Faṭḥ Maṣṣūr b. Aḥmad
Ibn Fūrak, Abū Bakr Aḥmad b. Muḥammad b. Ayyūb, 125–6
Ibn Ḥassān al-Ṭā’i, 166
Ibn al-Haytham, Abū Naṣr, 56, 105, 191
Ibn al-Ḥutaytī al-‘Abbāsī, 199, 223–6
Ibn Jahir, *see* Fakhr al-Dawla Abū Naṣr Muḥammad
Ibn al-Jawzī, Abū’l-Faraj, 55
Ibn al-Jundī, Abū’l-Ḥusayn ‘Abd al-Wahhāb b. Aḥmad, 117
Ibn Mākūlā, 124, 187
Ibn al-Mudhahhib, 80
Ibn Mulā‘ib, 210, 251–2
Ibn Mūṣilāyā, Abū Sa’d al-‘Alā’ b. al-Ḥasan b. Wahb, 248–9
Ibn Mūṣilāyā, Tāj al-Ru’asā’ Abū Naṣr, 270
Ibn Rabīb al-Dawla, *see* Abū’l-Hayjā’
Ibn Samḥā, Abū Sa’d (the Jew), 115, 248
Ibn Shibl, Abū ‘Alī, 25, 126
Ibn Sukkara al-Ḥāshimī, 98
Ibn al-Tamīmī, 102, 159
Ibrāhīm b. Ishāq (emir), 90, 95
Ibrāhīm b. Mas’ūd b. Maḥmūd, al-Mu’ayyad, 129, 237
Ibrāhīm b. Quraysh (Uqaylid), 219, 266
Ibrāhīm Yināl, 19–20, 27, 46, 49–51, 55, 58–65, 67–8, 70–1, 73–4, 77, 111–2, 114, 118–9, 124–6, 139, 144
Ikinjī (Khwārizmshāh), 291–2
Ilghāzī b. Artuq, 279
Iltughdī, 35
Ilyās b. Dā’ūd, 158
‘Imād al-Mulḳ Abū’l-Qāsim b. Nizām al-Mulḳ, 289–90
Inānj Yabghū (emir), 158
Intiṣār b. Yaḥyā al-Maṣmūdī, Razīn al-Dawla, 190
Irtāsh, 49, 124
‘Isā b. Mūsā al-Hadhbanī, 60
Ismā’il b. Alṭüntāsh (Khwārizmshāh), 28, 47–8
Ismā’il b. Yāqūtī b. Dā’ūd Chaghri Beg, 267–8
‘Izz al-Mulḳ Abū ‘Abd Allāh al-Ḥusayn b. Nizām al-Mulḳ, 265, 269, 273, 275

Jabaq (Turkoman emir), 210, 219, 252
Jābir b. Nāshib, 106, 135
Jābir b. Saqlab, 181
Ja’far b. Abī Ja’far al-Manṣūr, 80
Ja’far b. al-Muqtadi, Abū’l-Faḍl, 234, 242, 258, 264, 270
Ja’farak (Malikshāh’s jester), 206
Jalāl al-Dawla Abū Ṭahir b. Bahā’ al-Dawla (Buyid), 21, 23, 52, 54, 57, 69, 80
Jamāl al-Dīn Maṣṣūr b. Nizām al-Mulḳ, 206

Janāh al-Dawla al-Ḥusayn b. Ayteġin, 220, 280–1, 285, 293–4
 Jastān b. Mardāwīj b. Bishū, 51
 Jokermish, 286–7
 al-Juwaynī, Abū'l-Ma'ālī, 148, 208, 257, 282
 His son, Abū'l-Qāsim, 282

 al-Kāfi b. Fakhr al-Dawla b. Jahīr, 266
 Kamāl al-Dawla b. 'Abd al-Raḥim, 54
 al-Kāmil Abū'l-Fawāris Tīrād b. Muḥammad al-Zaynabī, 136, 140, 150, 168–9, 181, 187, 216, 237–8, 273, 277
 Kāmil b. Muḥammad b. al-Musayyib, 86, 93
 Kāmro al-Daylamī, 17, 50
 Kāmyār (ruler of Dihistān), 51
 Karbughā, Qiwām al-Dawla Abū Sa'id, 259, 267, 273–4, 286–7
 al-Kayā Abū'l-Faṭḥ al-Ḥasan b. 'Abd Allāh, 46
 Khālīd b. 'Umar, 87–8
 Khāqān, the, 74, 155
 Khiḍr, 81
 Khirkhīz (emir), 84
 Khumartegīn al-Sharābī, 201, 243, 260
 Khumartegīn al-Ṭughrā'i, 127, 138–9
 Kul-Sārigh (emir), 85
 al-Kundurī, 'Amīd al-Mulk Abū Naṣr, 57, 100, 103, 107, 111, 114–5, 118–9, 125–6, 128, 130, 137–9, 141–3, 145–9, 257
 Kurds, 15, 45, 60–2, 70, 72, 86, 91–2, 156, 181, 208
 Bashnawīs, 20, 97, 286
 Bukhtiyā, 97
 Hadhbanīs, 17–8, 69
 Hakkārīs, 19
 Ḥumaydis, 69
 Jāwāniyya, 143
 Jūzqān Kurds, 58
 Lūr Kurds, 63
 Shādhanjān Kurds, 58, 61

 Muhannā (Emir of Medina), 167
 Maḥmūd b. al-Akhram al-Khafāji, 116, 123, 133
 Maḥmūd b. Malikshāh, 233, 258, 262–3, 268, 274–5, 277, 281, 289
 Maḥmūd b. Sabukteġin, Yamin al-Dawla, 4, 13, 23, 32–3, 44, 47
 Maḥmūd b. Šāliḥ b. Mirdās, 166, 168–9
 Majd al-Dawla (Buyid), 45, 50
 Majd al-Mulk Abū'l-Faḍl al-Balāsānī, 88, 254, 284, 289
 Majdūd b. Mas'ūd, 44
 Mālik b. Muḥalhil b. Muḥammad b. 'Annāz, 65, 88
 Malikshāh b. Alp Arslān (Sultan), 88, 153, 155, 157–8, 170, 174–5, 178–81, 183–4, 188–9, 197, 200–2, 204–7, 210–1, 216–8, 221, 223–30, 232–3, 237, 239–41, 247, 249, 251–2, 256, 258–62, 265–6, 276–7, 281, 289, 291
 his daughter, 203, 232–4, 236, 242, 258, 264, 270
 his wife (Turkān Khātūn al-Jalāliyya), 203, 232–3, 239, 258, 262–3, 266–8, 275–7, 281
 Mamlān b. Wahsūdān b. Mamlān, 128
 Manī' b. Waththāb al-Numayrī, Abū'l-Zimām, 133
 Manī'a bt. Waththāb al-Numayrī, 170
 Maṣṣūr b. Ghuzoghlu (Oghuz leader), 17–8, 20–2
 Maṣṣūr b. al-Ḥusayn al-Asadī, 87, 105–6, 128
 Maṣṣūr b. Naṣr b. Naṣr al-Dawla b. Marwān, 201, 286
 Mardāwīj b. Bishū, 37, 46–7, 50–1
 Marshal of Horse, the, 278, 290
 Mas'ūd b. Ibrāhīm b. Mas'ūd b. Maḥmūd, 237

Mas'ūd b. Irtāsh, 158
 Mas'ūd b. Maḥmūd b. Sabukteġin, 14–6, 25–30, 35–6, 38–42, 44, 47–8, 237 daughter of, 84
 Mas'ūd b. Tājir (emir), 290
 Maṭar b. 'Alī b. Maqan, 87–8
 al-Māwardī, Alī b. Muḥammad, 52, 57, 104, 128, 144
 Mawdūd b. Irtāsh, 158
 Mawdūd b. Mas'ūd, 41–2, 44, 48–9, 55–6, 74–5, 83
 al-Maymandī, Abū'l-Faṭḥ 'Abd al-Razzāq b. Aḥmad, 74
 al-Maymandī (Abū'l-Qāsim Aḥmad), 48
 Maymūn b. al-Najīb al-Wāsiṭī, 189
 Michael (VII Ducas), 172
 Mikhā'il b. Saljūq, 30–2
 Mu'ayyad al-Mulk b. Nizām al-Mulk, 187, 195–6, 203, 206, 209, 212–3, 215, 256, 275, 284, 289, 292
 Muhadhdhab al-Dawla, 52
 Muhallil b. Muḥammad b. 'Annāz, 59, 60–1, 67, 78, 87–8
 Muḥammad b. Abī Hāshim (ruler of Mecca), 166, 189, 268, 276
 Muḥammad b. 'Alī (the ninth Imām), 80–1
 Muḥammad b. Anūshtegīn (Khwārizmshāh), 292–3
 Muḥammad b. Ḥammād, 106
 Muḥammad b. Irtāsh, 124
 Muḥammad b. Maḥmūd b. Sabukteġin, 41–2, 47
 Muḥammad b. Muhallil b. Muḥammad b. 'Annāz, 60
 Muḥammad b. al-Rashīd, 80
 Muḥammad b. Sharaf al-Dawla Muslim b. Quraysh, 225, 229, 265–6, 286–7
 Muhārish b. Murajjā, 123, 125–6
 Mu'izz al-Dawla (Buyid), 80, 234
 Mujallā b. Murajjā, 112
 al-Muqallad b. Badrān, Abū Hassān (Uqaylid), 85, 96, 110
 Muqbil b. Badrān, 106, 110
 al-Muqtadī, 'Uddat al-Dīn Abū'l-Qāsim 'Abd Allāh (Caliph), 113, 132–3, 174, 183, 186–90, 196–7, 203, 207, 209–11, 213, 216, 227–8, 230, 232–4, 236, 248, 250, 258, 262, 270–3
 al-Murtaḍā Abū'l-Faṭḥ 'Usāma, 136
 Mūsā (emir of Ṣaghāniyān), 149
 Mūsā b. Ja'far al-Kāzim (the seventh Imām), 80–1
 Mūsā b. al-Muqtadī, Abū Ja'far, 201
 Mūsā b. Saljūq, 31
 Musāfir (ruler of Ṭarm), 140
 Mūsak b. al-Mujallā, 97
 al-Musta'li bi-Amr Allāh (Fatimid caliph), 294
 al-Mustanṣir bi-Allāh (Fatimid caliph), 98–9, 102, 106, 121, 126, 132, 163, 166, 189–90, 193, 208, 230, 251–2
 al-Mustarshid bi-Allāh, Abū Manṣūr al-Faḍl, 269, 284
 al-Mustazhir bi-Allāh, 269, 271–4, 288
 al-Mutawallī, Abū Sa'd 'Abd al-Rahmān, 213, 223, 229

 Nāsir al-'Alawī, 51
 Nasoghlu (Oghuz leader), 15, 18, 20, 24
 Naṣr b. 'Alī b. Khamīs, 108
 Naṣr b. 'Alī b. Munqidh al-Kinānī, 226, 238
 Naṣr b. Maḥmūd b. Sālīh b. Mirdās, 191
 Naṣr b. Manṣūr, 135
 Naṣr b. Naṣr al-Dawla b. Marwān, 97, 136, 169, 201, 213, 267
 Naṣr al-Dawla Aḥmad b. Marwān, 20–1, 23, 55, 70, 73, 93, 97, 111, 135–6, 140, 144, 245–6
 Nizām al-Mulk Abū 'Alī al-Ḥasan al-Tūsī, 88, 131, 145–6, 148–9, 151–3, 160, 162, 167, 170–1, 173, 175–6, 178–82, 184, 189, 192, 195–7, 201–3, 205–8, 210–13, 216, 226–8, 233, 235, 237, 239, 247–51, 252–8, 259–60, 262, 264, 289
 daughter of, 195
 grand-daughter of, 197
 Nizām al-Mulk Abū Muḥammad al-Ḥasan al-Dihistānī, 57

Nūr al-Dīn Maḥmūd b. Zangī, 226

Nuṣayr b. ʿUmar, 106

Oghuz, 5, 13–26, 28–31, 37, 40, 44–5, 49–50, 52, 55–6, 58–62, 64–5, 67–8, 74, 81, 83–5, 87, 90–1, 94–5, 100–2, 125–6, 170

Payghū b. Mikhāʾil, Fakhr al-Mulk, 14, 27, 32, 34, 36, 39–41, 83, 149

Philaretos, 217–8

Pūlād (Daylamī emir), 96, 115

al-Qāʾim bi-Amr Allāh (Caliph), 30, 52, 56–7, 59, 69, 71, 76, 80–1, 89, 94, 99–101, 103–4, 107–8, 110, 114–5, 118–20, 122–3, 125–7, 137–8, 141, 144, 150, 166–9, 173–4, 183, 185–7, 189, 194

daughter of, 137, 141–2, 149

Qarā Arslān, 160

Qarakhānids, 28

Qārīt (Baghrat IV), 67

Qasīm al-Dawla Āqsunqur, 215, 226, 233, 238, 244, 249, 251–2, 265–8, 273–4, 279, 286

Qāvurt Beg b. Dāʾūd, 124, 130, 155, 179–81, 185

Qirwāsh b. al-Muqallad (Uqaylid), 20–1, 24–5, 55, 60, 69–73, 75, 78, 82, 85–6, 219, 245

Qizil (Oghuz leader), 15–6, 18–9, 45

Qūdun, 253–4, 289, 291–2

Qumāj (emir), 274, 290–1

Quraysh b. Badrān b. Dubays b. Mazyad, 288

Quraysh b. Badrān b. al-Muqallad, ʿAlam al-Dīn (Uqaylid), 71, 81–2, 85–7, 93–4, 97, 100–1, 106, 108, 110–2, 118, 121–3, 125, 133, 135, 245

al-Qushayrī, Abū Naṣr b. Abīʾl-Qāsim, 193, 196

al-Qushayrī, Abūʾl-Qāsim, 148, 182, 257

Qutalmish b. Arslān, Shihāb al-Dīn, 106, 112, 151–2

al-Raḥīm Abū Naṣr Khusrō Firūz b. Abī Kālījār (Buyid), 55, 68–71, 77, 80–2, 86–8, 90–1, 96, 98–103, 128, 133

Raʾīs al-Irāqayn (Abū Aḥmad b. ʿAbd al-Wāḥid al-Nihāwandī), 142, 150

Raʾīs al-Ruʾasāʾ Abūʾl-Qāsim ʿAlī b. al-Muslima, 59, 80, 82, 94, 98, 100–1, 103–5, 107–8, 114–5, 120–3, 132, 187

Raʾīs al-Ruʾasāʾ al-Ḥusayn b. ʿAlī b. Mikāʾil, 57

Rajab b. Manīʾ, 133

Rashid b. Altüntāsh, 47

Rasūlteġin, 115

Riḍwān b. Tutush b. Alp Arslān, 274, 279–81, 285–6, 293–4

Romanus (Byzantine Emperor), 170–2

Sābiq b. Maḥmūd b. Šāliḥ b. Mirdās, 199

al-Šabūnī, Abū ʿUthmān Ismāʾīl b. ʿAbd al-Raḥmān, 116

Šadaqa b. Shihāb al-Dawla Maṣṣūr b. al-Ḥusayn al-Asadī, 124, 128, 131

Saʿdī b. Abīʾl-Shawk, 60–5, 71, 75, 79, 87–8, 90, 95, 103

Šafīyya (Malikshāh's aunt), 266–7

Sahm al-Dawla Abūʾl-Faṭḥ b. A.mr, 106

Saʿīd b. Naṣr al-Dawla b. Marwān, 136, 146

Sakht Kumān, 65, 90

Salār b. Mūsā al-Hadhbānī, 60

Sālim b. Mālik b. Badrān, 224–6

Saljūq b. Duqāq, 31

Sanjar b. Malikshāh, 220, 290–3

Sarāyā b. Manīʾ al-Khafājī, 127

al-Saumāʾī, 38

Savteġin (emir), 139, 184

Sayf al-Dawla Šadaqa b. Bahāʾ al-Dawla Maṣṣūr b. Dubays b. Mazyad, 214, 227, 243, 247, 269, 278, 287–8
Shāh Malik b. ʿAlī, 28, 34, 48, 130

Shams al-Dīn ʿUsāma b. Abī ʿAbd Allāh b. ʿAlī, 136

Shams al-Mulk Tegīn, 176
 al-Shāmī, Abū Bakr b. al-Muzaffar b. Bakrān, 223, 272, 284
 Sharaf al-Dawla (lord of Balāsāghūn), 56
 Sharaf al-Dawla Abū Sa'd (the Comptroller), 161
 Sharaf al-Dawla Muslim b. Quraysh b. Badrān, 135, 143–4, 158, 163, 167, 180–1, 183, 199, 204, 208–10, 213, 215–6, 218–20, 223–4, 266
 al-Shāshī, Abū Bakr, 207, 244, 264, 273
 Shihāb al-Dawla Abū'l-Fawāris Manšūr b. al-Ḥusayn al-Asadī, 58, 128
 Shiites, 76, 79–80, 89, 121, 148, 257
 Shukr (eunuch of Altüntāsh), 48
 al-Simnānī, Abū'l-Ḥusayn b. Abī'l-Ja'far, 185
 Sūbāshī, 25, 28, 37–9, 41
 Sulaymān b. Dā'ūd Chaghri Beg, 130, 145, 158
 Sulaymān b. Naṣr al-Dawla b. Marwān, 20–1, 72, 96–7
 Sulaymān b. Qutalmish, 217–20, 223–4
 Sultānshāh b. Qāvurt Beg, 200
 Sunnis, 76, 79–80, 89, 98, 243
 Suqmān b. Artuq, 280, 293–4
 Surkhāb b. Badr b. Muḥalhil, 141, 275
 Surkhāb b. Muḥammad b. 'Annāz, 59–61, 63–4, 79

 al-Ṭabarī, Abū'l-Ṭayyib, 128, 191, 223, 284
 Tāj al-Dīn Naṣr b. Hibat Allāh b. Aḥmad, 85
 Tāj al-Dīn b. Sakhta, 115
 Tāj al-Mulk Abū'l-Ghanā'im, 242, 244, 250, 254, 258, 262–3
 Tāsh Farrāsh, 14–6
 Tekesh b. Alp Arslān, Shihāb al-Dīn, 178, 185, 202, 215–7, 259, 276
 Thimāl b. Ṣālih, Mu'izz al-Dawla (Mirdasid), 245
 al-Tiḡtaqī, 89
 Ṭughā Khān, 56
 Ṭughril (chamberlain of Mawdūd), 83
 Ṭughril Beg, Rukn al-Dīn Muḥammad (Sultan), 14, 19–20, 23, 25–32, 34–6, 38–40, 44, 46–51, 56–7, 62, 66, 68, 73–4, 76–7, 79, 82, 85, 87, 90–1, 93, 95–103, 106–9, 111–6, 118–20, 123–8, 130–1, 133, 136–40, 142–5, 147–9, 253, 256–7
 wife of, 119–20, 134, 139
 Ṭughriltegīn b. Ikinjī, 293
 Ṭughtegīn, Mu'tamid al-Dawla, 281
 Tūrānshāh b. Qāvurt Beg b. Dā'ūd, 276
 Turkomans, 23, 197, 199, 213, 215, 219, 250, 267, 278, 293
 Turks, 24, 32, 34, 44, 47, 52, 56, 62, 64, 69, 74–5, 89, 92–3, 98–9, 102, 110, 120–1, 124, 177, 236, 259, 293
 Chigils, 240–1
 Tutush b. Alp Arslān, Tāj al-Dawla, 178, 197–9, 208–10, 222–5, 249, 251–2, 265–8, 273–9, 280–1, 284–7, 289

 'Ubayd Allāh b. Abī Tahir al-Bashnawī, 97
 'Ukbar b. Aḥmad b. 'Iyād, 67
 'Ukbar b. Fāris, 63
 'Umar b. Ibrāhīm al-Khayyāmī, 189
 Unur (emir), 268, 276, 286, 292
 'Uqayl (Bedouin Arabs), 63–4, 87–8, 110, 135, 208, 214, 219, 229
 'Uthmān (steward of Nizām al-Mulk), 263, 294
 'Uthmān b. Dā'ūd Chaghri Beg, 180
 'Uthmān b. Jamāl al-Dīn b. Nizām al-Mulk, 253–4

 Wahsūdān b. Mamlān, 13, 16–7, 19, 25
 Waththāb b. Maḥmūd b. Ṣālih b. Mirdās, 199, 279

 Yabghū, 31
 Yalbard (emir), 254, 263, 267–9

Yamīn al-Dawla, *see* Maḥmūd b. Sabuktegīn

Yaghī Siyān b. Muḥammad b. Alp al-Turkomānī, 145, 265, 274, 280–1, 285, 293–4

Yaghmur, 14–5

Yāruqtāsh, 291–2

Yaʿqūb Tegin, 240–2

Yāqūti b. Dāʿūd Chaghri Beg, 109, 124, 130, 262, 295

al-Yazūri, Abū Muḥammad al-Ḥasan b. ʿAbd al-Raḥmān, 116

Yumn (chief of police), 276

Yūsuf b. Ābiq, 278, 285

Yūsuf al-Khwārizmī, 176–7

Yūsuf b. Mūsā b. Saljūq, 34

Yūsuf b. Sabuktegīn, 42

Zāhir al-Dīn Abū Maṣṣūr Farāmurz b. ʿAlāʾ al-Dawla, 45–6, 51, 59, 62, 74, 76–7, 82, 137, 141

Zāhir al-Dīn Abū Naṣr, 85

Zaʿīm al-Dawla Abū Kāmil Barka b. al-Muqallad (Uqaylid), 70–3, 77–8, 81–2

Zaʿīm al-Mulk Abūʾl-Ḥasan ʿAbd al-Raḥīm, 127

Zaʿīm al-Ruʾasāʾ Abūʾl-Qāsim b. Fakhr al-Dawla b. Jahlr, 220–1

al-Zaybaq, 89

Zubayda (mother of Barkyārūq), 262, 268, 270, 284, 295

Zubayda (mother of al-Rashīd), 81

al-Zubayr b. ʿAlī b. Maqan, 87–8

al-Zuhayrī, 80

b) Places

Abādān, 87

Abarqūya, 77

Abhar, 51

Abiward, 29

Aden, 252

Ahwāz, 82, 87, 91, 95, 102, 124–5, 131, 135, 140, 282

Ajjāj, 24

Akmul, monastery of, 111

Aleppo, 168–70, 197, 199, 215, 218–20, 223, 225–7, 233, 238, 244–5, 251, 265, 273–4, 278–81, 285–6, 293–4

al-ʿAlth, 86

Amid, 66, 136, 146, 169, 213, 215–6, 220

Āmul al-Shaṭṭ, 36

Anatolia, 217

al-Anbār, 72, 75, 93–5, 111, 123, 143, 158, 229

Ānī, 154

Antartūs, 204

Antioch, 208, 217–9, 226, 251, 281, 294

Apamea, 252

ʿAqarqūf, 269

al-ʿAqr, 69

Aqsaray, 151

Araxes, the River, 152, 154

Armenia, 93

ʿArqa, 252

Arrajān, 87–8, 90, 96, 102, 115, 222

Asādabādh, 18

Ascalon, 172

Asfāzār, 158, 237

Awāna, 73, 86, 108, 111, 143

Axalkʿalakʿi, 153

ʿAzāz, 199

Azerbaijan, 13, 15–7, 19–21, 24–5, 33, 93, 128, 150, 152, 170, 267, 273–4, 275

Bābanithā, 72
 Bādghīs, 49
 Bādūrayyā, 111
 Bahandiz, 85
 Baghdad, 24, 52–5, 64–7, 69–71, 75, 78–9, 86, 88–9, 91–6, 98–100, 105, 107–8, 113–6, 118–9, 125–7, 130–6, 138, 140–4, 149–50, 155–6, 158, 161, 163, 166–7, 170, 173–5, 177–8, 183–4, 188, 191, 193, 195–8, 201, 204–10, 212, 221, 223, 227, 230, 234, 246–7, 249–53, 257–8, 260–6, 268–9, 271–2, 274–8, 281, 285, 288–9, 294–5
 Abraz Gate, 213, 244, 251
 Azaj Gate, 71, 92, 100, 106, 121, 159, 189, 236, 243, 270
 Bajj Market, 81
 Barley Gate, 103
 Basra Gate, 80, 125, 189, 229, 235–6, 238, 243, 269, 277
 Between the Walls, 130
 Brick Lane, 222
 Christian Quarter, 92
 Cobblers' Quarter, 71, 81
 Fishmongers' Gate, 79
 Ghālib Market, 243
 Ḥarbiyya, 80
 al-Ḥarrānī's Arcade, 236
 Hippodrome, 121–2, 227, 272
 Hospice of the Chief Shaykh, 124, 193, 230
 Hospital of Adud al-Dawla, 164, 184
 ʿIsā Canal, 80, 201, 204, 219
 Lime-pits, the, 120
 Mint, the, 94
 Madrasa Market, 195
 Muʿallā Canal, 92, 101, 159, 188, 230, 232, 264
 al-Najmā, 120, 123, 272
 New Market, 159
 Nizāmiyya Madrasa, 157, 161, 193, 207, 209, 212–3, 223, 228–30, 245, 247, 268, 275, 284, 288
 Palm Branch Gate, 159
 Poultry Canal Quarter, 222, 243
 Qallāʾīn Canal, 207
 Qallāʾīn Quarter, 76, 79
 Quraysh Cemetery, 55
 Tāhiri Harem, 123, 158
 Tājiyya Madrasa, 244, 264
 Tāq Gate, 81
 Tuesday Market, 195
 Saffron Street, 125
 Shammāsiyya Gate, 100
 Straw Gate, 55, 57, 80, 183
 Sulaym Street, 101
 Wharf, Basra Gate, 121
 Wharf of the Water-skins, 121
 Willow-tree Gate, 132
 Yaḥyā Street, 101
 al-Zāhir, Gardens of, 121
 Baghshūr, 158
 Bahrain, 247
 Bājisrā, 64, 278
 Balad, 72, 109, 266, 275, 287
 Balāsāghūn, 56, 62
 Bālis, 200
 Balkh, 26, 28, 36, 38–40, 44, 158, 179–80, 185, 206, 255, 289–92
 Balkhān (Mt.), 13–4

Ballūṭa, 61
 Bandanijīn, 59, 61, 64–5, 67, 87
 Bānyās, 190
 al-Baq'a, 21
 Ba'qūbā, 71, 139, 278
 Baradān, 90, 93, 95
 Barāz al-Rūz, 65
 Bardsīr, 68
 Barjīn, 262
 Barqa'id, 21
 Barūjird, 46, 49, 139, 263
 Bašra, 69–70, 86–7, 90, 95, 102, 115, 124, 131, 140, 142, 160, 201, 246–7
 Bawāzīj, 91, 108–9, 158, 215
 al-Bayḡā', 77, 85, 96
 Bayhaq, 88
 Bayṭar Canal, 86
 Bazabdā, 20
 al-Bira, 199
 Biṣṭām, 208
 Bukhārā, 13, 32–4, 47, 56, 116, 157, 177, 239–41, 292
 Bulghār, 56
 Būmāriya, 24
 Būshanj, 202
 Bust, 55
 Buzā'a, 199

 Cairo, 192–3
 Caliphal Palace, 54, 67, 92, 94, 98, 101, 123, 127, 155, 167, 173, 183, 189, 195, 228, 232–3, 238, 242
 Commoners' Gate, 101, 195
 Court of Peace, 183
 Dīwān, the, 98–9, 103, 143, 150, 173, 186, 207, 210–1, 236, 243, 248, 274
 Gate of Degrees, 54, 67, 82, 98, 132
 Gate of Mas'ūd, 79
 Gate of Peace, 177
 Harem, 54, 92, 100, 102, 121–3, 159, 233, 236, 258, 282
 'Isā Palace, 143
 Nubian Gate, 101, 122, 126–7
 Paradise Gate, 122, 213
 Tāj Palace, 95, 183
 Constantinople, 68, 73, 145, 166

 Dabūsiyya, 47
 Damascus, 172, 190, 192–3, 197–9, 204, 208–10, 222, 225, 251, 265, 268, 273, 281, 284, 293–4
 Damghān, 15, 151, 290
 Daqūqā, 78, 269
 Dārā, 135
 Daskara, 63–4, 71, 95
 Daylam, 51
 Dihistān, 14, 36, 48, 51
 Dimimmā, 94
 Dīnawar, 18, 58, 60, 99
 Diyāla, 65, 120
 Diyār Bakr, 19–21, 24, 73, 93, 111, 135, 146, 169, 201, 210, 213, 226, 230, 246, 267, 274, 280
 Dizdār, 75
 Diz Dīlūya, 60–1, 64
 Dujayl, 111

 Edessa, 169, 204, 225, 251, 274, 280, 286
 Egypt, 98–9, 104, 106, 113, 116, 124, 126, 136, 163, 167, 190, 193, 209, 222, 251

Erzerum, 67, 93
 Euphrates, the River, 41, 201, 225, 281

 al-Fallūja, 94, 163, 191
 Fanak, 20, 97, 286
 Farāwā, 36
 Fārs, 45, 59, 77–8, 85, 160, 175, 179, 222, 276
 Fasā, 78, 85
 Faṭḥabād, 44
 Fayrūzābād, 96
 Ferghāna, 241, 285
 Fishabūr, 20

 Ganja, 93
 Gharchistān, 40
 Ghazna, 14, 26, 28, 36–8, 41, 43–4, 48, 55, 75, 82, 84, 129, 180, 237, 255, 291, 294
 Ghūr, 43
 Gīrī, 42
 Gurganj, 157
 Guyom, 85

 Ḥadithat Āna, 123, 134
 Hamadhān, 17–9, 26, 43, 46, 49, 51, 57–8, 64–5, 70, 73, 90, 99, 118–20, 128, 138, 167, 170, 180, 267, 274, 278, 289
 Ḥarbā, 73, 94, 158
 Ḥarrān, 109, 133, 188, 204, 210, 225, 229, 274, 280, 286
 Hārūniyya, 64
 Ḥasaniyya, 20
 al-Ḥaṣbāʾ, 21–2
 al-Hazira, 86
 Herat, 29, 37–41, 44, 49, 83, 149, 261, 290, 292
 Hijāz, 113, 252
 Hilla, 226, 278, 287
 Hit, 111, 120, 158, 234, 265, 279
 Homs, 128, 251, 294
 Ḥulwān, 58, 60–1, 65, 67, 88, 90, 95, 99

 Ibn Akhḍar, fort of, 106
 Īdhāj, 88, 90
 India, 13–4, 36, 41, 43–4, 48, 84, 129
 Iraq, 21, 45, 57, 66, 69–70, 81, 85–7, 90, 93, 98, 112–3, 116, 119, 124–5, 128, 139, 143, 185, 191, 194, 196, 214, 230, 268, 270, 279, 291–2
 Irbil, 60, 69–70, 118, 275
 Iṣfahān, 13, 17, 19, 33, 43, 45–6, 51, 59, 62, 76–7, 82, 87–90, 167, 175, 200, 203, 206, 209, 221, 225, 229, 239, 242, 253, 259, 262–5, 268, 274, 277–9, 281, 284
 Isfijāb, 56
 Iṣḥāqabād, 15
 Iṣṭakhr, 91, 96, 160

 Jāmida, 56
 Jand, 28, 31–2, 157
 Jandkhān, 293
 al-Jarāhiyya, 82, 85
 Jarbādhaqān, 87, 278–9
 Jarjarāyā, 143
 Jaxartes, 41
 al-jazīra, 115, 274, 286
 al-Jazīra (in lower Iraq), 128
 Jazīrat Ibn ʿUmar, 20–1, 96–7, 111, 221, 266, 286–7

Jerusalem, 172, 182, 190, 192, 224, 284, 293

Jirūft, 52, 160

Juhayna, 21, 266

Jurjān, 14–6, 43, 46, 48, 50–1, 57

Juzjān, 36–7, 39, 179–80

Kaaba, the, 107

Kaysari, 151

Kabza, 85

Kalkān, 64

Karaj, 18, 268

Karkh, 75–6, 80, 89, 100, 102, 113, 116, 123, 125, 130, 134, 191, 222, 229, 234, 236, 238, 243, 269, 277

Kars, 154

Kāshān, 45

Kāshgar, 56, 239–42

Khābūr, 21, 229

Khāniqin, 58

Khannāb, 68

Khatlān, 149

Khilāt, 170, 214, 274

Khitāy, 56

Khoy, 152, 170

Khurāsān, 13–5, 23, 25–6, 28–30, 33–4, 36–8, 41, 43–4, 49–50, 55, 59, 65, 75, 77–8, 82–5, 88, 99, 116, 124, 126, 129–30, 143, 145, 159, 179, 184, 202, 206, 215–6, 239–40, 242, 255, 257, 274, 282, 284, 289–94

Khurrama, 69

Khusrūjird, 294

Khuṣṣa, 55

Khūzistān, 59, 69–70, 86–8, 95, 115, 128, 156, 167, 201, 222

Khwarizm, 13, 23, 28–9, 34–5, 43, 47–8, 50, 130, 148, 157–8, 180, 240, 265, 291–3

Khwār Rayy, 15

Kinkiwār, 18, 51, 57, 63–4, 70

Kirmān, 33, 43, 49, 51–2, 58–9, 68, 82, 155, 160, 179–81, 200, 270

Konya, 151

Kūfa, 123, 127, 133, 264

Kundur, 147–8

Kurdkūh, 151

Lahore, 44

Ma'arrat al-Nu'mān, 294

Madār, 105

al-Māhakī, 79

Mahrūbān, 87

Makrān, 49

Ma'lathāyā, 72

Malatya, 151, 245

Malāzgird, 67, 93, 170

Manbij, 166, 191, 219, 225

Manqishlāq, 293

Marāgha, 17

Marand, 152

Mārikala, 42

al-Marj, 21, 24

Marj al-Ṣuffar, 209

Marshes, the, 104, 127–8, 131, 191, 234

Marv, 26, 28, 35–7, 39, 78, 146, 148–9, 155, 157–8, 173, 178, 202, 238, 253, 256, 268, 289–91

Marv al-Rūdh, 216

Marv al-Shāhijān, 202, 290

Maṭārā, 86

Matirābād, 204
 Māydasht, 59–61, 67, 87
 Mayyāfāriqin, 55, 133, 136, 140, 214, 221, 267
 Māzandarān, 158
 Mecca, 99, 148, 166, 168, 189, 193, 229, 237, 250, 261, 268
 Medina, 168
 Mesopotamia, 66, 113, 194, 219, 230
 Miryam Nashīn, 153
 Mosul, 19, 21–4, 53, 55, 60, 66, 69–70, 72–3, 78, 81–2, 85–6, 93, 96–7, 106, 108–9, 111–5, 118, 128, 135, 156,
 181, 185, 215–6, 219–20, 222, 225, 245, 266–7, 270–1, 275, 278, 286–7
 al-Mudayyaʿ, 266, 287
 al-Mughitha, 72
 Mujāshiʿ, 68
 Multān, 44
 Mushkuwaih, 15

 Nablus, 293
 Nahrawān, 100, 102, 126, 242
 Nahrawānāt, 134
 Nahr Bayṭar, 111
 Nahr al-Malik, 111
 Nakhchevān, 150, 152–3
 Nasā, 35–6
 Naṭanz, 45–6
 Nihāvand, 45, 253
 al-Nil, 81, 102, 106, 191, 226, 246
 Nishāpūr, 14, 16, 25–6, 28, 30, 35–40, 46, 147–51, 175, 179, 182, 202, 206, 289–90, 293
 Nisibis, 21, 24, 109, 111, 118–9, 135, 265–6, 269, 275, 286–7
 al-Nuʿmāniyya, 54, 87

 Oxus, the River, 13, 32–4, 36, 176, 180, 239

 Peshāwar, 43
 Palestine, 209

 Qalʿat Jaʿbar, 225
 Qāliqalā, 67
 Qardā, 20
 Qarmisīn, 58, 60–1, 99, 102, 252
 Qarqisiyā, 133
 Qaṣr Sābūr, 64
 Qaṣr Shlṛin, 125
 Qazwīn, 18, 50, 145
 Qinnisrīn, 293
 al-Qufṣ, 114
 al-Qusyān, 218

 Rafaniyya, 210
 Raḥba, 110, 112, 133, 163, 215, 223, 229, 265, 287
 Ramla, 163, 172, 190, 193
 Raqqa, 109, 214, 229
 Raʿs al-Ayyāl, 24
 Raʿs al-Ḥadd, 52
 Rawān, 43
 Rāwandayn, 79
 Rāykān, 157
 Rayy, 14–20, 23, 26, 43, 45–6, 49–51, 66, 77, 82, 93, 99, 124, 128, 134, 137, 142, 145, 149, 151–2, 160, 170,
 179–80, 185, 202, 216–7, 263, 267, 278–9, 295
 Rūdhrawar, 282

Rukhkhāj, 41, 43
 Rūm, 50
 Rūstuqbādh, 90, 95

 Sābūr Khwāst, 49, 95
 Sabzavār, 290, 294
 Ṣaghāniyān, 149, 158
 Saklakand, 180
 Salamiyya, 210
 al-Ṣālihiyya, 86
 Salīl, the River, 65
 Salmās, 152
 Ṣāmaghān, 78
 Samarrā, 276
 Samarqand, 47, 56, 116, 177, 179, 184, 239–41, 248, 266, 277–8, 291
 Saqy al-Furāt, 123, 133
 Sarakhs, 26, 28, 37, 39, 146, 216, 290
 Sāriya, 46
 Sarmāj, 64–5, 73
 Sarūj, 229, 280, 293
 Sāveh, 17, 208, 212
 Sawād (Baghdad hinterland), 102
 Ṣaymara, 58
 Ṣayrān, 157
 Shadyākh, 38
 Shahrastān, 290
 Shahrāzūr, 61, 65, 67, 78, 90
 Shatt̤ ʿUthmān, 87
 Shayzar, 226, 238, 294
 Shīrāz, 45, 57, 69, 82, 85, 91, 96
 Sijistān, 43, 50–1, 83, 130, 283
 Simnān, 15, 185
 Sind, 43
 Sindiyya, 72, 219
 Sinjār, 21, 106, 112, 133, 220
 al-Sinn, 21, 23, 158
 Sirawān, 58, 60, 64–5, 67, 78, 101, 128
 al-Subayʿī, 228, 261
 Subīdh Shahr, 153
 Surmārī, 153
 Syria, 20, 99, 102, 113, 126–7, 166, 172, 178, 190, 193–4, 197, 217, 229–30, 250–1, 267, 284

 Ṭabarak, 15–6, 50, 263
 Ṭabaristān, 15–6, 35, 43, 46, 50–1, 130
 Ṭabas, 49
 Ṭabrīz, 19, 53, 93, 139
 Takrit, 65, 81, 102, 108, 111, 173, 203, 209, 276
 Tāmarrā, 88, 201
 Ṭāq, 83
 Ṭarāz, 56
 Ṭarm, 51, 140
 Ṭasfūnaj, 198
 al-Tawāwīs, 241
 Tell ʿAfar, 24
 Tibet, 62
 Tiflis, 25
 Tigris, the River, 64, 72, 80, 86, 125, 131, 183, 229, 236, 243, 247, 272, 275
 Tīrānshāh, 61, 65, 67

Tirmidh, 179–80, 184, 202, 289–91, 294
Tiz, 49
Transoxania, 14, 32, 44, 47, 56, 67, 176, 178–9, 239, 261, 291
Trebizond, 67
Tripoli, 252
Ṭukhāristān, 158, 185, 291
Ṭūs, 14, 29, 36, 38, 182, 255
Tustar, 87
Turkistān, 32
Tyre, 190

ʿUkbarā, 86, 88, 108, 111, 118, 183
Uplands (*al-jibāl*), 19–20, 26, 45, 50, 58, 73, 77, 131, 142, 159, 279
Urmiya, 18–9, 24, 141
Ustuwā, 29

Wāsiṭ, 54, 98, 104–6, 120, 131, 137, 142, 160, 176, 234

Yazd, 77
Yemen, 113, 252
Yūzkand, 240–1

Zāb, the River, 91, 181
Zanjān, 50–1, 134
Zawzān, 20